

A
R E G U L A R
ENGLISH SYNTAX.

Wherein is exhibited,
The whole Variety of ENGLISH
Construction, properly exemplified.

To which is added,
The elegant Manner of arranging Words,
and Members of Sentences.

T H E W H O L E
Reduced to Practice, for the Use of private young
GENTLEMEN and LADIES, as well as of our
most eminent Schools.

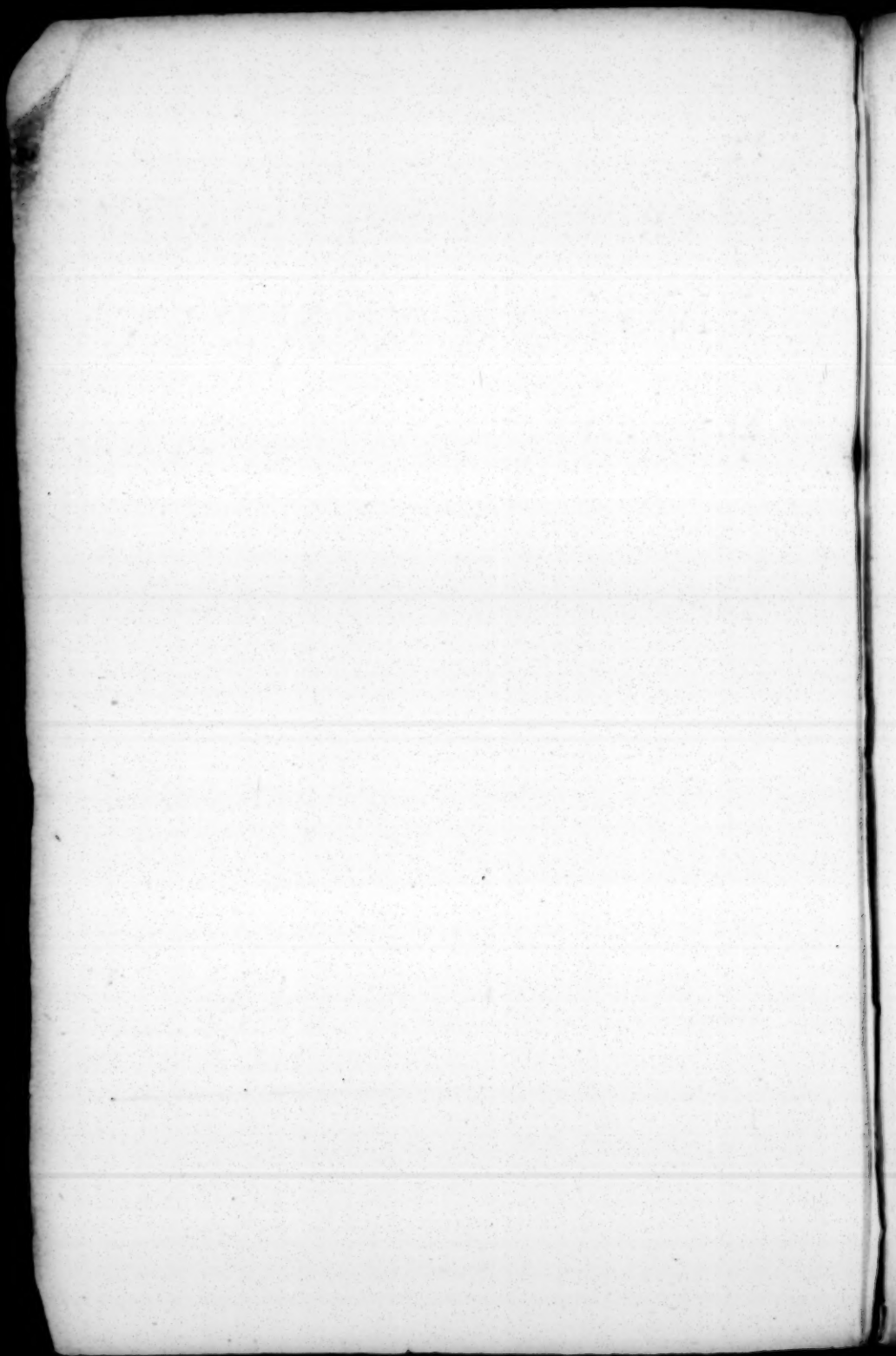
By JAMES BUCHANAN,
Author of the New English Dictionary, British
Grammar, British Spelling Book, &c.

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T O
HIS ROYAL HIGHNESS
G E O R G E,
PRINCE of WALES, &c. &c.

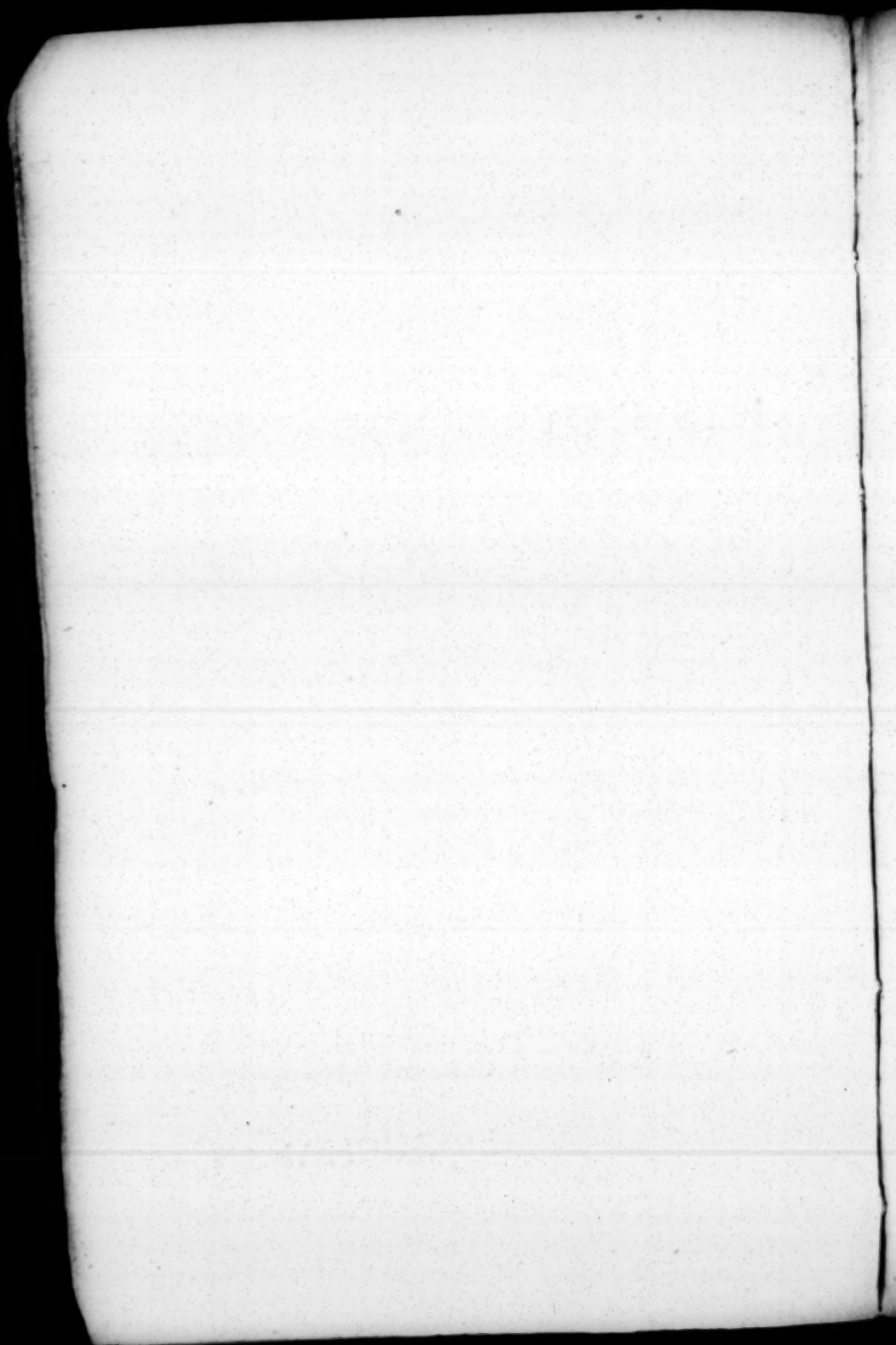
This REGULAR ENGLISH SYNTAX is,
with the most profound Respect, most
humbly inscribed by

HIS ROYAL HIGHNESS'S

Most obedient,

And most devoted Servant,

JAMES BUCHANAN.





T H E
P R E F A C E.

THE READER will readily perceive, that as the Introductory Part was chiefly designed for Beginners, every Thing speculative has been studiously avoided; and nothing more expressed than what was thought absolutely necessary as a Preparative to Syntax. This Part, by being thrown into Question and Answer, will be the more pleasing to every judicious Teacher, not only because it contains the Principles of Grammar, the greatest Part of which ought to be repeated:

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But because a catechetical Form has been allowed by all Judges to be the most easy Method of conveying rudimental Instruction; as it divides the Subject into Parts, and continually relieves the Mind: Besides, Youth can perceive the Force of an Answer, when they would be puzzled in reasoning, or in a Chain of Consequences.

Youth of riper Years, and grown Persons, if Masters of the Parts of Speech, may enter immediately on Syntax. For the Conjugation of the Verb through all its Moods and Tenses; the proper Application of the Tables of irregular Verbs, and of the Table of Pronouns, will perhaps, be all that may demand their Attention.

Through the whole of Syntax, Distinction and Precision have been studied; and the fifteen general Rules in particular, are conceived in as few Words as possible, and methodically ranged according to the two grand Forms of Construction; viz. *Concord* and *Government*.

When I say that a Language can exhibit no more Rules than its Form will admit of, I do not mean that I have left no Field for future Improvements. Any one who would take the Trouble, might
compile

compile a Volume of the Barbarisms, false Syntax, Tautology, wrong Arrangement of Sentences, &c. of Variety of Writers: But then, my Opinion at present is, that most or all the Examples of such a Compilation (excluding mere Nonsense) would be comprehended under one or other of the following Rules, calculated to obviate for the future all such Improproprieties. *

Though

* The very improper Use of Particles may be placed to the Account of Nonsense: And if some of our best Writers were not guilty of this Fault, one would be inclined to look upon it rather as an Error of the Judgment, than as an Error against Grammar. The separable Prepositions set after Verbs, each of which determines the Sense of the Verb, as well as of the Phrase, have by several Authors, been grossly misapplied. “To restore myself *into* the good Graces of my fair Critics.” Dryden. It ought to be *to*; see the proper Use of *in* and *into*; Page 98. “Your Character, which I, or any other Writer, may now value ourselves *by* drawing.” Swift. It ought to be *on* or *upon* drawing.—“They have become the worst of civil Curfes, and enabled Men to perpetrate most cruel Mischiefs *to* their own Species”. Tom Jones, Vol. 1. Page 122. It ought to be *on* or *upon*. We cannot say, A cruel Murder was perpetrated *to* the Body of a Person; but perpetrated *on* or *upon* the Body of,

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Though the Form of our Language be more simple, and has that peculiar Beauty

&c. The different Sense of the same Verb is determined by different Prepositions: Example, When *commit* signifies Trust, Ward, or safe Keeping, the Sense is determed by *to*; as, "She was committed *to* her Mother's Care." "He was committed *to* Prison," &c. But when *commit* is used in a bad Sense, as to do a Fault; the Sense is determined by *on* or *upon* or *in*: For we cannot say, He committed a Rape *to* the Body of, &c. but *on* or *upon* the Body of, &c. He committed a Robbery *on* or *upon* the High-way; *on* or *upon* the high Seas, &c. He committed Murder *in* France, Sacrilege *in* Spain, &c. To prevail *upon*, signifies to induce a Person to do something by Intreaty; to prevail *over* signifies to be superior, or to conquer: So that there is a wide Difference betwixt the Phrases. "He prevailed *upon* the Enemy, and "He prevailed *over* the Enemy;" the former Phrase signifying that he induced the Enemy by Intreaty to do, or grant something; the latter, that he beat or conquered the Enemy. It is Nonsense to say, "Virtue shall prevail *upon* Vice, Courage *upon* Fear, Right *upon* Force, &c. Vice, Fear, Force, &c. not being susceptible of Intreaty; it ought to be *over*, denoting Superiority. "If Policy can prevail *upon* Force." Addison's Travels, Page 62. Verbs of *accusing* have *of* after them; as, He is accused *of* Murder, *of* Man-Slaughter, &c. "Accused the Minister *for* betraying the Dutch." Swift. It ought to be *of* betraying, &c. See Page 97.

and

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and Advantage of coming nearer to Nature than, perhaps, the Form of any other Language whatever; yet it is not so simple in its Construction, as too many from Inattention have imagined it to be; and I doubt not but it will appear in the Perusal of the following Sheets, that it requires more Pains and Study to write English with Propriety than most Writers have been aware of.

Considering the many grammatical Improperities to be found in our best Writers, such as SWIFT, ADDISON, POPE, &c. A Systematical English Syntax is not beneath the Notice of the Learned themselves.

Should it be urged, that in the Time of those Writers, English was but very little subjected to Grammar, that they had scarcely a single Rule to direct them; a Question readily occurs; Had they not the Rules of Latin Syntax to direct them? For, was it not formerly a prevailing, though erroneous Notion, that no one could write English grammatically without learning Latin? But to set such a Notion in a proper Light, it may be worth while to consider how far the Rules of Latin Syntax are subservient to writing English correctly.

RULE I. A Verb agrees with its Nominative before it, in Number and Person,

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as, Ego scribo, I write; tu leges, thou readest or you read; Præceptor docet, the Master teaches; Pueri ludunt, Boys play. This Rule is common to all Languages.

RULE II. The Relative, qui, quæ, quod, agrees with its Antecedent in Gender and Number; as, Vir sapit *qui* pauca loquitur; He is a wise Man *who* speaks little; see Page 116.

RULE III. If no Nominative comes between the Relative and the Verb, the Relative shall be the Nominative to the Verb; as, Puer qui legit; so in English; The Boy who reads, not *whom* reads; see Page 120.

RULE IV. But if a Nominative comes between the Relative and the Verb, the Relative shall be of that Case which the Verb or Noun following, or the Preposition going before used to govern: As, Deus quem colimus, God whom we worship; Cui nullus est similis, to whom there is none like; Cujus munere vivimus, by whose Gift we live, i. e. by the Gift of whom; A quo facta sunt omnia, by whom all Things were made. But the English Rule goes no further than the first Example, Deus quem colimus, God whom we worship, not *who* we worship; see Page 122.

RULE

RULE V. Two or more Nouns of the Singular Number coupled together by the Conjunction *et*, *ac*, *atque*, &c. have a Verb, Adjective, and Relative Plural; as, *Petrus et Joannes qui sunt docti*, Peter and John who are learned. English Adjectives have neither Gender, Number, nor Case. As the Relatives *who* and *which* are the same in both Numbers, our plural Relatives are distinguished only by the personal Pronouns *we*, *ye*, *they*, the Plurals of *I*, *thou*, *he*, *she*, *it*. But the plural Pronoun is seldom or never expressed in the second Member; and most commonly both the Pronoun and Verb are understood: As John and Thomas were learned and [they were] wise Men. The following Phrase is quite inelegant.

“Socrates and Plato were wise; *they were* the most eminent Philosophers in Greece!” *Men* is understood to *wise*. Here the Conjunction *and* is left out betwixt the two Members which ought expressly to connect them; and if *and* be inserted, it will not mend the Matter, if the Pronoun and Verb be retained; thus, Socrates and Plato were wise, and *they were* the most, &c. nor would the Phrase be proper by leaving out *they were* and inserting *and*; thus, Socrates and Plato were wise, and

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the

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the most, &c. because it is inelegant to vary the Construction of the Members in the same Period; for *wise* is of the Positive, and *most eminent* of the Superlative Degree, which Terms do not properly coincide. Would not the Sense be better expressed in this Manner? “Socrates and Plato were the *wisest* Men, and the *most eminent* Philosophers in Greece.

The Pronoun is sometimes expressed before the Verb in the second Member, after *because, yet, but, &c.* as, the Colonel and Major were both made Prisoners, because *they were* not properly supported in this Attack. But this Form of Construction is not altogether elegant. The Sense might be better expressed thus; In this Attack, the Colonel and Major, not being properly supported, were both made Prisoners. “Though Socrates and Plato were the most eminent Philosophers in Greece, yet *they were* not the most eminent Orators in that Nation.”

“After a long Debate T—— and D—— were both imprisoned, but *they were* soon released, &c. better, But were soon released, &c. Most commonly both the Relative and Verb are elegantly left out in the second Member; as, “Socrates and Plato were the most eminent Philo-

Philosophers in Greece, but not the most eminent Orators in that Nation.

“ The glorious Inhabitants of those sacred Palaces, where nothing but Light and blessed Immortality, no Shadow of Matter for Tears, Discontentments, Grievs, and uncomfortable Passions to work upon; but all Joy, Tranquillity, and Peace, even for ever and ever doth dwell.” Hooker, B. 1.

4. This aukward Mode of Construction, to say no more, is deservedly obsolete; nor will any good Writer venture to imitate it.

In Latin the Verb often agrees with the Nominative nearest to it, and is understood to the rest; as, *Et Ego et tu es in Culpa*. But we cannot say with Propriety, Both I and thou art in Fault; but, both I and you are in Fault, i. e. both you and I (we) are in Fault. This Mode of Latin Construction is used when the different Nominatives signify one and the same Thing; as, *Mens, Ratio, et Consilium in Senibus est*. Understanding, Reason, and Prudence, is in old Men. *Is in old Men* is a sort of childish English, and what good Writers would not use: They would reverse the Construction, and say something like this; old Men are endowed with Understanding, &c.

The

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The following Sentence is ungrammatical. "Sand, and Salt, and a Mass of Iron *is* easier to bear than a Man without Understanding." Ecclesiast. xxii. 15. It would be good Grammar thus; It is easier to bear Sand, and Salt, and a Mass of Iron, than a Man without Understanding; i. e. It is an easier Thing, &c. This Construction is agreeable to Rule 5, Page 79. And it is also agreeable to Castalio's elegant Latin Version. Arenam, et salem et ferri massam, ferre facilius est, quam hominem stupidum; construed thus; est facilius (negotium) ferre arenam, et salem, et massam ferri, quam (ferre) stupidum hominem.

In Latin when two or more Nominatives are of different Persons, the Verb Plural must agree with the first, rather than the second, and the second rather than the third Person; as, Si tu et Tullia valetis, ego et Cicero valemus; If you and Tullia are well, I and Cicero are well. This Manner of Construction is solved at once by supplying the first and second Persons Plural; as, Si tu et Tullia (vos) valetis, ego et Cicero (nos) valemus: So in English, If you (for thou) and Tullia (ye) are well, I and Cicero (we) are well. This Construction is no otherwise known in
English

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English but by supplying the first or second Person Plural; because an English Plural Verb has not different Terminations. See the Note, Page 78.

RULE VI. One Substantive agrees with another, signifying the same Thing, in Case. As, Dominus Deus; Cicero Orator; Paulus Apostolus. So in English; The Lord God; Cicero the Orator; The Apostle Paul.

RULE VII. One Substantive governs another in the Genitive; as, Amor Dei; Lex Naturæ. So in English; The Love of God, or God's Love; the Law of Nature, or Nature's Law. The English Scholar learns little from the two last Rules: For, with respect to the proper Use of the Possessive ('s) or Genitive Case, he must consult his English Rule; see Rule 8. Page 124.

RULE VIII. One Verb governs another in the Infinitive Mood; as, Cupio discere: So in English; I desire to learn.

RULE IX. Participles, Gerunds, and Supines, govern the Case of their own Verbs. The English has no Supines; but the active Participle and the Gerund always ending in *ing*, have a Government; see Page 88.

RULE X. The Conjunctions, *et*, *ac*,
atque,

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atque, nec, neque, aut, vel; and some others couple like Cases and Moods, as, Honora Patrem et Matrem; nec scribit nec legit. So in English; Honour your Father *and* Mother; He neither writes *nor* reads. But English Nouns having no Diversity of Terminations, the Connection of Cases is discernable to the Scholar in the Personal Pronouns only, which have oblique Cases; as, Honour him *and* her. Hear us *and* them; see Rule 14. Page 134.

These are all the Latin Rules that I, or perhaps any one else can muster, which can be the least conducive to writing English grammatically: Nay, the judicious Reader may think that I have adduced more than are really useful. But were they all useful, what is the great Acquisition after six or seven Years painful Labour! supposing, which has not been the Case, that one of a Hundred who has learned the Rules of Latin Syntax, had ever thought of, or applied them, so far as they go, to writing his own Language correctly? and if he had, which is more than some of the Learned themselves have done; the following Syntax will sufficiently evince how far he must still have come short of the End. No wonder therefor, that Mr. *Locke* and

and the Spectator took notice, that Men who have threshed hard at Greek and Latin for ten or eleven Years, were often deficient in their own Language. Nor that a great Adept and Critic in the learned Languages, when he applied his Criticism to an English Classic, was found so deficient in the Idiom and Construction of his own Tongue.

A certain Alderman of a Country Corporation, took it highly ill that some Mechanics sent their Sons to a Latin School before they put them to Trades; for what else, says he, can we, Gentlemen, do for our Sons? But this doughty Alderman had not got so much as a smattering in Latin himself, otherwise, upon considering its insignificant Consequence, he would not have been disobliged with the unthinking Parents for wasting their Childrens Time to no manner of purpose. Certain it is, whether it proceeds from Vanity, or a mistaken Notion, " Few Parents, says an ingenious Writer, think their Children qualified for a Trade till they have been whipped at a Latin School for five or six Years, to learn a little of that which they are obliged to forget, when in those Years right Education would have improved their Minds, and taught them to acquire Habits of writing their own Language easily under right Direc-

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Direction; and this would be useful to them as long as they lived."

So much with respect to the Education of Youth who are to be put to Trades, who ought by all means to learn to write their own Language correctly, that for the future our Tradesmen may not be stigmatized even by Foreigners, who, after they have learned our Language grammatically, are surprized at the *English* Tradesmens Barbarisms in Grammar, and declare that they never receive them in greater abundance than from their illiterate Correspondents in *London*.

Youth of Distinction, and all designed for the Pulpit, the Bar, Physic, and other genteel Professions, requiring a liberal Education, ought to lay the Foundation of Grammar in that of their own Tongue, by means of which, they would not have occasion to spend the half of the Time which they commonly do in acquiring a competent Knowledge of the Latin and Greek Languages, and then too with so little Improvement of the Understanding.

When young Gentlemen are taught the Parts of Speech by the Grammar of their own Tongue, they are taught them also in every Language, the Parts of Speech being the same in all Languages. A young Gen-

Gentleman ought not to begin the Latin Syntax till his Capacity be opened by a competent Knowledge of English Syntax; which will pave the way not only to the easy and speedy Acquisition of Latin Syntax, but the Syntax of any modern Language he is to learn.

Of Resolution. Resolution in any Language, is the unfolding of a Sentence, and placing all the Parts of it, whether expressed or understood, in their proper and natural Order, that the true meaning of it may appear.

The Order of Words in a Sentence is either natural or artificial. A Latin Sentence may be resolved from its artificial or inverted Order into its natural Order, corresponding with the natural Order of the English, thus: Take first the exciting or introductory Words, as, O, en, ecce, bene, jam, cum, dum, interea, &c. 2. the Vocative; 3. the Nominative; 4. Words limiting, agreeing with or governed by it, till you come to the Verb; 5. the Verb; 6. Words limiting, explaining, or governed by it successively, till you come to the end of the Sentence; 7. Supply every where the Ellipsis; 8. If the Sentence be compounded, take the Parts of it severally, as they depend upon one another; proceeding

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with each of them as in a simple Sentence. For the several Parts or Members in a compound Sentence are as so many simple Sentences, and are construed as such.*

EXAMPLE.

Vale igitur, mi Cicero, tibi que persuade esse te quidem mihi, carissimum; sed multo fore cariorem, si talibus monumentis præceptisque lætabere. Cicero Off. Lib. 3.

* In a Sentence in any Language generally speaking, there is at least one capital Object considered as acting or as suffering. The Object is expressed by a Substantive Noun called the Nominative Case, its Action is expressed by an Active Verb; and the Person or Thing affected by the Action is expressed by another Substantive Noun called the Accusative Case; the suffering or passive State of the Noun, or Nominative, the Patient, is expressed by a Passive Verb; and the Person or Thing that acts upon it, is expressed by a Substantive Noun, called the Agent. These are the capital Parts of a Sentence; but there are generally under Parts: Each of the Substantives as well as the Verbs, may be qualified; Time, Place, Purpose, Motive, Means, Instrument, and many other Circumstances may be necessary to complete the Thought: But no Difficulty can arise on this account, for in every complete Sentence, all the Members or Parts are mutually connected and related by Conjunctions and Prepositions, some slightly, some more intimately.

“ Fare-

“Farewell then my Cicero, and assure yourself that you are very dear to me; but shall be much dearer, if you shall take Delight in such Writings and Instructions.” This compound Sentence is resolved into these five simple Sentences. Igitur mi (fili) Cicero (tu) vale, 1. et (tu) persuade tibi te esse quidem carissimum (filium) mihi, 2. sed (tu persuade tibi te) fore cariorem (filium mihi in) multo (negotio) 3. si (tu) lætabere talibus monumentis, 4. et (si tu lætabere talibus) præceptis, 5. Fare (you) well then, my (Son) Cicero, 1. and (do you) assure yourself, that you are (a) very dear (Son) to me; 2. but (do you assure yourself that you) shall be (a) much dearer (Son to me) 3. if you shall take Delight in such Writings, 4. and (if you shall take Delight in such) Instructions. Here a Scholar learning Latin will perceive that by resolving a Latin Sentence into its grammatical Order, it corresponds with the natural Order of the English; and that the Ellipsis in both is much the same. Let young Gentlemen proceed in this manner, and by carrying on the two Languages together they will soon become Masters of the Idioms of both. They will begin to know what they are about, and will perform

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perform their Tasks with Alacrity and Spirit.

In a Word, such a Method will so relieve and improve the Mind, that they will scarcely feel the irksome Trammels of a strange and dead Verbality.

Young Gentlemen ought daily to write two or more Sentences according to their Years or Progress, from some good English Classic; or every other Day, if they have Latin Exercises to write. Let them first spell this Exercise off, giving the Rules for Spelling; next the various Significations of each Word, as they find them in their Dictionary; by which they will soon acquire a copious Vocabulary, and become acquainted not with Words only, but with Things themselves. Let them next give an Account of the Parts of Speech one by one, and apply the Rules of Syntax in the Construction. Lastly, let them resolve each Sentence, supplying every where the Ellipsis. To proceed thus, will soon reflect Honour on a Master, give the highest Satisfaction to a sensible Parent, and entail on the Scholar a pleasing and lasting Advantage.

Something similar to this Method is highly recommended by an ingenious anonymous Writer; who after treating of some other

other essential Parts of Education, resumes the Subject of an English one, as a Matter of the utmost Importance.

“Particularly, says he, teaching them to write and speak correctly and fluently in their own Language, is the most important Instruction. One Exercise should be daily to write a Page of English, and after that, to examine every Word by the Grammar Rules; and in every Sentence they have composed, to oblige them to give an Account of the English Syntax and Construction.” And speaking of the Education of Greece, whose Youth were taught to write their own Language more accurately than we are taught Latin and Greek, asks,” But where is English taught at present?*

Who

* We have Latin Grammar Schools in most incorporate Towns; but we have not a professed English Grammar School in all Britain; notwithstanding, that take the Youth of the United Kingdom in general, hardly one of an hundred require a Latin Education; though those of all Ranks require an English one. English Grammar ought to be taught in every Latin School: And there ought to be a Master for the English Language, in each of those eminent Seminaries of Westminster, Eaton, &c.

I would not do Justice, if I did not say that the English Language, to my Knowledge, is taught
with

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Who thinks it of use to study correctly that Language which he is to use every Day in his Life, be his Station ever so high or ever so insignificant. It is in this the Nobility and Gentry defend their Country, and serve their Prince in Parliament; in this the Lawyers plead; the Divines instruct; and all ranks of People write their Letters, and transact all their Affairs: and yet who studies to write this even accurately, not to say politely? Every one is suffered to form his Style by Chance; to imitate the first wretched Model that falls in his way, before he knows what is faulty, or can relish the Beauties of a just Simplicity." Quotations might here be made from the celebrated Mr. *Locke*, and some other learned Writers on Education, strongly recommending the Instruction of the British Youth in the Grammar of their own Language; were it not, that Reason as much as Authority ought, in a Matter of such Importance, to determine the Readers Judgment. For, besides what has been already said, if it be seriously considered, that Grammar is the solid Foundation upon which all other

with Care and Propriety in several of our eminent Boarding-Schools, and that amongst other particular Advantages Youth reap in these Schools, this is one truly permanent.

Science

Science rests, and as all human Enquiry is divided into Science and Language; and further, as under the latter fall the Ideas and Subjects of the Didactic Style, Oratory, Poetry, Painting and Sculpture; I would ask whether young Gentlemen ought to be left to form their Style by Chance, or to be obliged to begin the Study of their Mother Tongue, at the very Hour which calls them forth to play their several Parts upon the great Theatre of Human Life?

In forming the Style, the following Observations will be of Use.

“ That the Language ought to correspond to the Subject; grand or heroic Actions or Sentiments require elevated Language; tender Sentiments ought to be expressed in Words soft and flowing; and plain Language devoid of Ornament, is adapted to Words grave and didactic, Language may be considered as the Dress of Thought; and where the one is not suited to the other, we are sensible of Incongruity, in the same manner as where a Judge is dressed like a Fop, or a Peasant like a Man of Quality. Where the Impression made by the Words resembles the Impression made by the Thought, the similar Emotions mix sweetly in the Mind, and augment the Pleasure: But where

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the Impressions made by the Thought and the Words are dissimilar, the unnatural Union they are forced into is disagreeable. This Concordance betwixt the Thought and the Words has been observed by every Critic."

Writers of inferior Rank are continually upon the stretch to enliven and enforce their Subject by Exaggeration and Superlatives. This unluckily has an Effect contrary to what is intended. The Reader disgusted with Language that swells above the Subject, is led by Contrast to think more meanly of the Subject than it may possibly deserve.

All affected Words and harsh Transpositions should be noted; every Phrase not used in good Authors, or in good Company exploded; harsh Metaphors, which have neither a peculiar Light nor Force, should be discarded. For Metaphors are a kind of Embroidery, which do admirably on proper Occasions, but shew a tawdry Mind if it scruples to appear, unless dressed in such Finery.

Amongst other good English Classics, the Prose Writings of *Swift* and *Addison* are the best Models for forming the Style of Youth, by Writing Exercises from them. In adjusting his Language to his Subject,

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no Writer equals *Swift*. Plutarch de gloria Atheniensium, observes that *Thucydides* makes his Reader a Spectator, and inspires him with the same Passions as if he were an Eye Witness. I am entitled, says an elegant Writer,* to make the same Observation on our Country Man *Swift*. From this happy Talent arises that Energy of Style which is peculiar to him.

Style in general, may be briefly defined, the proper and elegant Manner of adjusting the Language to the Subject, or a proper Choice of Words, agreeable to the Rules of Syntax.

If a concise or nervous Style be an Ornament, Tautology must be a Blemish. Tautology consists either in an unnecessary Repetition of the same, or different Words, to the same Purpose; or in a Repetition of the same Sense in different Words.

An uncultivated Mind naturally falls into Tautology with respect both to Words and Sentiment. Nothing can more readily prevent this Fault in Youth, or lay a more solid Foundation towards forming their Style, than (after they have written Exercises sufficient to make them Masters of Syntax) to ply them with Exercises of Tautology.

* Lord Kaimes.

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The first and perhaps, the best Step in this Requisite, is to dictate a few Sentences at a Time, and to supply the Ellipsis every where, according to the Examples in the Chapter of Ellipsis, and Page 225. This Method will answer two good Ends; first, it will improve the Scholar in the Knowledge of a full and grammatical Construction: secondly, it will shew him all along what Words are elegantly left out by our best Writers, though otherwise necessary to make the Sentence full and grammatical.

The next Step is to prevent a Redundancy of Words apparently synonymous. To accomplish this Particular, a Master, when dictating, will throw in several Words of the same Signification; for Example, if the Word happens to be *requisite*, he will add *fit*, *proper*, *necessary*, &c.† All

† Pope has several Times fallen into this sort of Tautology in the Iliad.

Strength and Omnipotence invest thy throne.

Iliad 5. 5.

His clanging armour rung. Iliad 12. 94.

Fear on their cheek, and Horror in their Eye.

Iliad 15. 4.

*And like the Moon the broad refulgent shield
Blaz'd with long Rays and gleam'd athwart
the Field.*

Iliad 19. 402.

If

All which, the Scholar being unaware, will write. But this Method continued for some Time, will prevent a ridiculous Verbosity, by making the Scholar well acquainted with synonymous Terms,* and

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with

If a Redundancy be disgusting to Men of Taste, surely it is not to be justified in Addresses to the Supreme Being.

“ Almighty God, who art the first and chiefest Good, engage all the *Powers* and *Faculties* of my Soul to love and delight in thee, and to place all *Affiance*, *Trust* and *Confidence* in thee.” Nelson’s Companion, P. 418.

I do not speak of the Verbosity in Extempore Prayers, when spun out to an indiscreet Length.

There is a sort of Tautology often to be met with in low Writers, where a Word or Words are inserted which have no relation to the Sense: Of this Nature is the following Example. “ You that are a Step higher than a Philosopher, a Divine, yet have too much Grace and Wit *than* to be a Bishop.” Pope’s Letters, 80. *Than* is a Tautology, it ought to be, yet have too much Grace and Wit to be a Bishop; or, leaving out *too much*, thus,—Yet have more Grace and Wit than to be a Bishop; for *than* always follows the Comparative, but never the Positive Degree, see Page 134.

* In order to avoid a Redundancy of Synonyms, the Scholar must ply his Dictionary heartily in every Exercise. The Master will not Place the proper Term always first as in Page 232, but sometimes in the middle, and sometimes at the end.

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with the Term best adapted to the Subject; so as to be in some measure an Introduction to the proper Choice of Words. These Exercises may be interspersed with false Syntax; because in some Writers both Tautology and false Syntax are to be met with in the same Sentence.

When the Scholar is sufficiently versed in the abovementioned Exercises, he will proceed to the proper Arrangement of Words and Members in a Period. The Examples extracted from Lord Kaimes's admired Elements of Criticism, Vol. 2. Sect. 2. are perfectly adapted to my Plan for forming the Style, and bid fair to crown the work. If any Master should find that there is not a sufficient Number of those Examples of improper Arrangement; it is easy to dictate more from any good Writer, by misplacing the Words, Members, or Circumstances.

It may be proper now, to mention another Exercise of very great Importance, recommended by the anonymous Writer abovementioned, viz. "To oblige young Gentlemen to speak every Day their unwritten Thoughts on any Subject in English. Let them read an Oration in Tully or Livy, let them read it to themselves in Latin as often as they please, then shut the
Book

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Book and speak the Sense of it *extempore* in unpremeditated Words. A little Use will make it most agreeably easy; and what a Habit is this for a Man of Quality? Begin with a Fable of Phædrus, thence to a short Speech in an Historian: You will be amazed how soon they will enter into the Spirit of Cicero, and plead the Cause of Ligarius with his Ardour, and feel what they utter. This is the Ambition I would have you pursue: Afford to Gentlemen this distinguishing, this necessary Education, and become thus a Nursery of State Orators. I need not advise you to give them a Taste of our best Poets, and to make them read aloud gracefully," &c.†.

I was sorry to differ from this sensible Writer in the Preface to the *British Grammar*; but from Experience I am still of the same Opinion, namely, that it would be more rational to let young Gentlemen first deliver their written Thoughts, I mean the Subjects given them for Exercises as the Foundation of Oratory, whether extemporary or studied. It is an Observation, that we must be born Poets, but that we may become Orators: *Nascimur Poetæ, Fimus Oratores.*

† A select Collection is much wanted in our Schools for the Purposes of Reading and Speaking well.

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Oratores. Let young Gentlemen then have Variety of Exercises from our purest Writers, Speeches or Orations the most elegantly translated, put into false Grammar, Tautology, &c. let them first render their Exercise into the Style of the Original; after which let them read the Subject, whether a short Speech, an Oration, or part of one, two or three times over, and then deliver it *extempore*. This is in a great measure delivering their own Compositions which is a vast help to the Memory, as every Gentleman can witness who delivers his own Compositions *extempore* either from the Pulpit, or at the Bar.

It is greatly to be lamented that the fair Sex have been so shamefully neglected with regard to a proper English Education; without which, I cannot see how a young Lady can be Company even to herself. Custom, though in Point of Genius they are not inferior to the other Sex, has deprived them of any Benefit resulting from a Latin and Greek Education: But is a Lady of Birth or Fortune to be deprived of the lasting Pleasure resulting from a Capacity of expressing herself with Propriety and Fluency in Speaking and Writing her own Language? A Qualification which must more particularly distinguish her from the
illiterate

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illiterate Vulgar, and throw a Lustre on all her other Accomplishments?

The same Rule laid down for young Gentlemen who are to learn Latin, will hold with relation to young Ladies who are to learn French; viz. to lay the Foundation of Grammar in that of their own Tongue. For the Grammars of all Languages are of near Affinity; and the French Rules of Syntax, as far as they go, are perhaps more Analogous to those of English than the Latin Rules are.

In the Exercises of false Syntax upon each of the fifteen general Rules, that the Scholar might not be too much embarrassed at his first setting out, there is no Word false, but what is distinguished by Italics, and relates immediately to the Rule. However, a Master, when dictating, may mix the Exercises, and make them as promiscuous as he pleases.

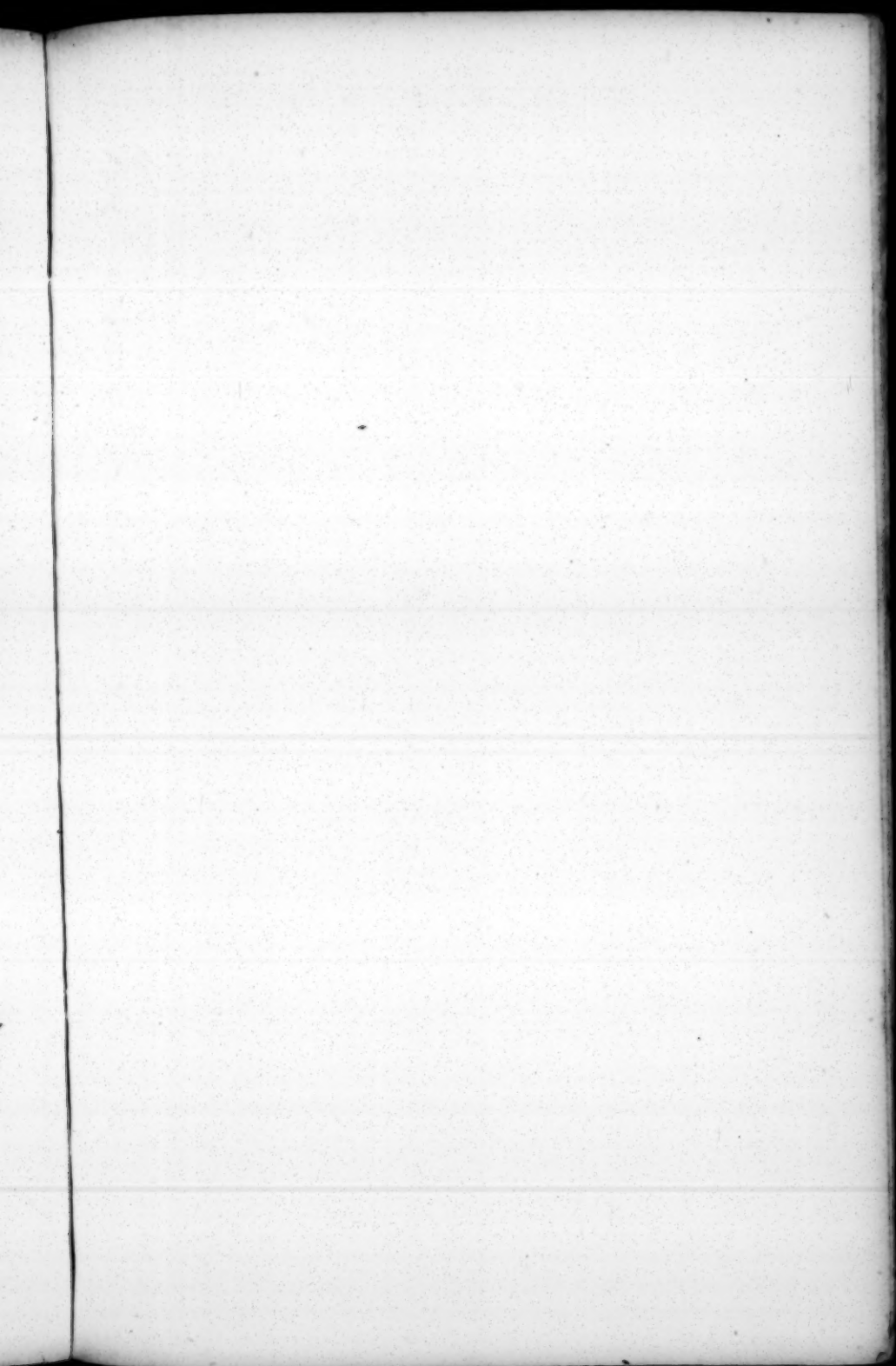
The third Chapter contains promiscuous Exercises of false Syntax both in Prose and Verse; and to assist those who would improve themselves without a Master, the Figures 1, 2, 3, &c. refer to the true Syntax at the Bottom of the Page.

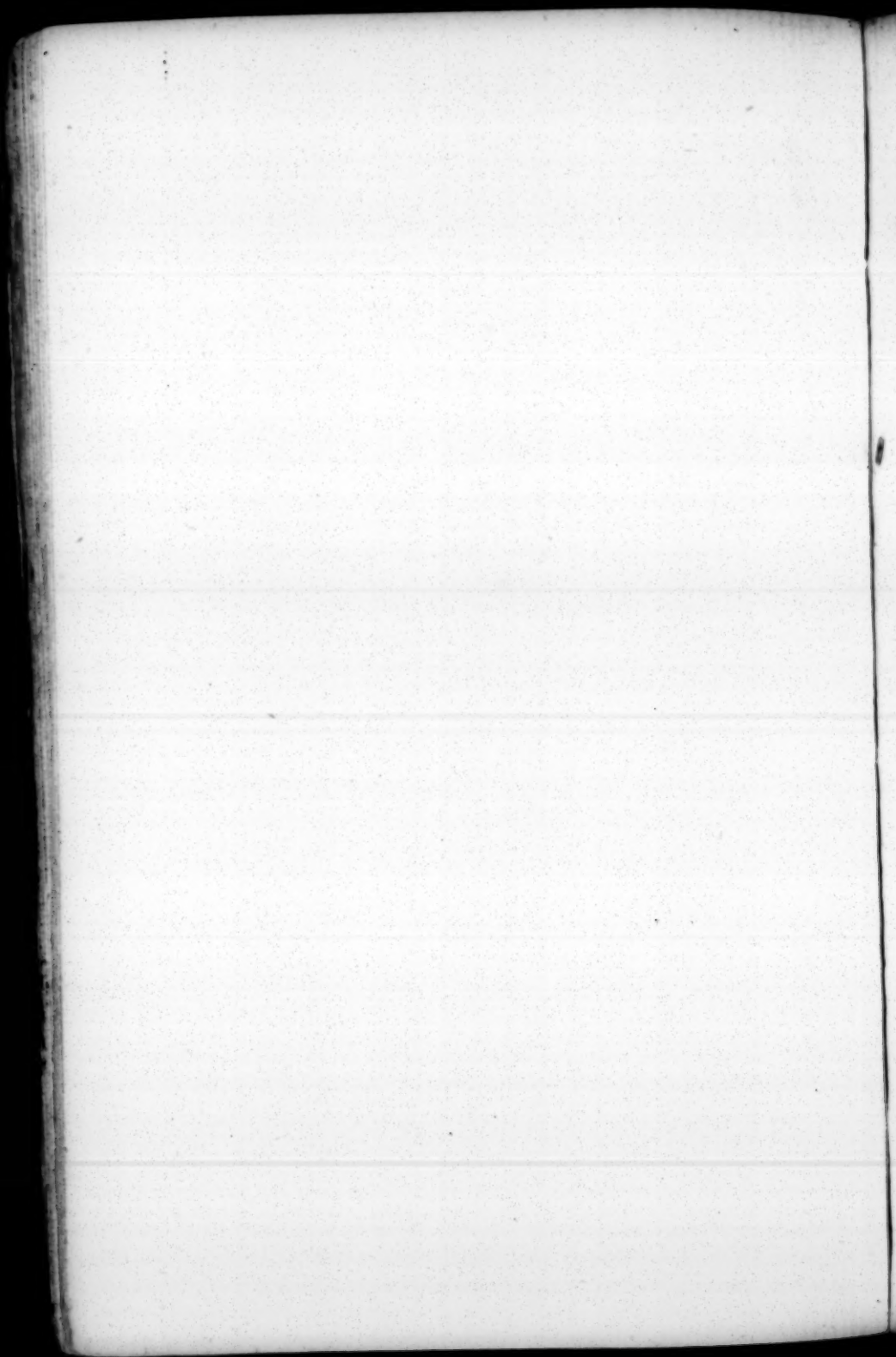
To conclude, being aware that a bulky Book of this Nature is disgustful to Masters, and always disheartening to Scholars; the several Materials have been crowded within

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as narrow Bounds as was consistent with Perspicuity, an Ingredient, which, to those conversant with Method, will, it is hoped, appear throughout this Performance. But after all, tho' I may not have reached the intended Goal, yet if I have drawn up a more extensive and beneficial Plan, than has been hitherto offered to the Public, and have, for the Honour and Improvement of the English Language, and for the Benefit of the Youth of these Kingdoms, struck out a shorter and smoother Road towards the great and ultimate End; I shall have the Satisfaction to think, that I have not mispent my Time in the Service of the Community.

A REGULAR







A
R E G U L A R
E N G L I S H S Y N T A X .

C H A P . I .
I N T R O D U C T I O N .



WHAT is Grammar? Grammar is the Art of expressing true Orthography in Writing, just Quantity in Speaking, and the proper Relations of Words in Construction. A Grammar, therefore, of whatever Language, should teach the Art of speaking and writing that Language well. An English Gram-
B mar

mar should teach to speak and write the English Language correctly.

How many Parts has Grammar? Grammar has four Parts, viz. Orthography, Prosody, Etymology, and Syntax. Orthography teaches to spell or write every Word with proper Letters; as nation, not nashun; precious, not preshus; tomb, not toom; taught, not taut, &c. Prosody consists of two Parts: The first teaches the true Pronunciation of Words and Syllables; comprising Accent, Quantity, and Emphasis; and the other the Art of making Verses. Etymology teaches the Exposition or Kinds of Words; their Derivation, Change, Analogy or Likeness to one another in any Language. Syntax teaches the right placing or joining of Words together in Sentences. Hence we see, that Grammar treats of Letters, Syllables, Words, and Sentences.

SECTION I.

Of LETTERS.

WHAT is a Letter? A Letter is the Sign, Mark, or Character of a simple or un-compounded Sound. Are Letters Sounds? No; Letters are only the Signs or Symbols of Sounds, not the Sounds themselves. How many Letters are there in the English Language? Twenty-six, a b c d e f g h i j k l m n o p q r s t u v w x y z. These Letters are divided into Vowels and Consonants. What is a Vowel? A Vowel is a Letter which makes a full and perfect Sound of

of itself, without joining any other Letter to it. There are five Marks for Vowels in the English Tongue, a, e, i, o, u, and (y) at the End of Words for ie. Y is also a Vowel in the middle of all Words of Greek Origin.

What is a Diphthong? A Diphthong is the Meeting of two Vowels in one Syllable. There are twenty Diphthongs in the English Language, viz. ai, au, ea, ee, ei, eo, eu, ie, oa, oi, oo, ou, ui, ay, ey, oy, uy, aw, ew, ow. The last seven may be called improper Diphthongs; because they are only written at the End of Words, to express the Sounds of the proper Diphthongs they represent; as, ay is always written at the End of Words for ai; ey for ei; oy for oi; uy for ui; aw for au; ew for eu; ow for ou.

What is a Triphthong? A Triphthong is the meeting of three Vowels in one Syllable. There are three Triphthongs in our Language, viz. 1. Eau, which sounds (u) long, in beauty, with its Derivatives; but (o) long, in beau. 2. Ieu in lieu, adieu. 3. Iew in view.

What is a Consonant? A Consonant is a Letter which cannot make a perfect Sound without adding some single or double Vowel either before or after it; as, ab or be, eat or tea; and therefore derives its Name from confounding, or sounding together with the Vowels.

There are twenty-one Consonants, b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z. They are divided into Mutes and half Vowels. The Mutes cannot make a Sound without a Vowel; as, b, c, d, f, g, h, j, k, p, q, s, t, v, x, z. A half Vowel, or Liquid, makes an im-

perfect Sound, without joining any other Letter to it; as, l, m, n, r. W and y have complete Sounds; w sounds like (oo); y, as a Consonant, sounds like short (i) twice, but rapidly pronounced.

Of all these Consonants (c) and (g) suffer the most visible change as to their Sounds. C sounds always hard like (k) before the Vowels a, o, u, and the Consonants l, r, t; as, came, come, cup, clear, creep, act, &c. but before the Vowels e, i, y, or before an Apostrophe, it sounds without exception like (s); as cell, city, cypress, plac'd for placed. G, without Exception, keeps its guttural hard Sound before a, o, u, as, game, gold, gun, &c. and before all Consonants: But before e, i, y, or before an Apostrophe, it sounds soft like (j), i. e. (dsh); as, gender, ginger, gypsy, judg'd for judged. G has this soft Sound before e, and i, in all Words derived from the Greek, Latin, and French. In some Words purely English (g) keeps its hard Sound before e, and i; as, get, gift, gilt, geld, together, begin, give, gild, gird, girt, with their Derivatives and Compounds. G retains its hard Sound before e, and i, in all Hebrew Names of the Bible; and wherever two gg's come together, they are both hard, though e, i, or y follow; as, dagger, flagger, begging, hugging, dreggy, craggy, foggy.

SECTION II.

OF SYLLABLES.

WHAT is the Use of Letters? Letters serve to make Syllables; Syllables, properly combined, produce Words; Words, properly combined, produce Sentences; Sentences, properly ordered, produce a Speech or Discourse.

What is a Syllable? A Syllable is a complete Sound uttered in one distinct Breath; as, O, come, let, us, sing, to, the, Lord, for, he, is, good; in the utterance of which Words we observe twelve distinct Motions of Breathing.

What Letters can make a Syllable? One single, or one double Vowel only; or any one of the single or double Vowels joined to any one of the single or double Consonants, can make a Syllable. No Number of Consonants can make a Syllable without a Vowel; as, S t r n g t h can make no Syllable of themselves; but if l put in (e) betwixt (r) and (n), thus Strength, it makes a Syllable and proper Word. Therefore, as many Vowels, single or double, as are found in a Word, of so many Syllables does that Word consist; as good 1, seem-ly 2, in-form-er 3, per-pe-tu-ate 4, de-po-pu-lat-ed 5, in-sen si-bi-li-ty 6, un-phi-lo-so-phi-cal-ly 7, in-com-pre-hen-si-bi-li-ty 8.

Why are there two Vowels in (good), and but one Syllable? Because a Diphthong makes but one Syllable, having but one distinct Sound.

But why are there five Vowels in (perpetuate)

and only four Syllables? Because the final or silent (e) serves only to lengthen the Sound of the foregoing Vowel, and being never pronounced, cannot increase the Number of Syllables.

What is a Monosyllable? A Word of one Syllable.

What is a Dissyllable? A Word of two Syllables.

What is a Trissyllable? A Word of three Syllables.

What is a Polysyllable? A Word of many Syllables.

How many general Rules have you for the true Division of Syllables? Five.

RULE I. When a single Consonant comes between two Vowels, it goes with the last Vowel in dividing the Syllables. As, a-bate, a-bo-mi-nate, hu-mi-li-ty, lu-mi-na-ry, py-ra-mid, ra-pa-ci-ty, &c. X is kept with the first Syllable; as, ex-alt, &c.

RULE II. When two Consonants meet between two Vowels, which are not proper to begin a Word, they are parted in dividing the Syllables. As, ab-hor, am-bush, con-vent, dor-mant, flim-sy, knot-ty, mor-tar, &c.

RULE III. When two or three Consonants meet between two Vowels, which are proper to begin a Word, they go with the last Syllable in the Division. As, a-bridge, de-stroy, de-throne, e-s-cort, pro-spect; pro-strate, &c.

RULE IV. When three or four Consonants meet between two Vowels, which are not proper to begin a Word, the first Consonant is always kept with the first Syllable. As, ab-stain, ab-scond, for-trefs, mar-shal, mer-chant, transcribe, &c.

RULE V. When two Vowels that make not a Diphthong meet in the Middle of Words, they are parted in dividing the Syllables. As, Bri-ar, cli-ent, li-on, li-ar, ri-ot, tri-al, vi-and, &c.

Have you no Exceptions from these general Rules? From these general Rules are excepted derivative and compound Words.

How many Sorts of Words are there? All Words whatsoever are either primitive or derivative, simple or compound.

What is a primitive or simple Word? A primitive or simple Word is such as cannot be derived from any other Word in the same Language; as, man, good, hope, kind, honest, &c.

What is a derivative Word? A derivative Word is a primitive or simple Word, with the Addition of a Syllable or Syllables to the same; as by adding (ly) to the primitive Word man, is formed the derivative Word man ly; so from the primitive good, by adding (ness) comes the derivative good-ness; and by adding the Syllable (y) to the primitive honest, is formed the derivative honesty. The additional Syllables or Terminations that form derivative Words are, able, al, ance, ary, age, ard, ate, ation, ed, done, en, ence, ent, er, es, ess, est, et, eth, ice, ing, ish, ism, ist, ity,

ity, ize, less, ly, ment, nefs, oc, or, ous, kin, ric, ship, ty, ure, y.

What is a compound Word? A compound Word is formed of two or more simple Words; as gold smith, ship wreck, wheel-wright, manhood, Fish-street-hill, &c. or of a simple Word, and a Preposition set before it; as dis-please, unfit, fore-fight, out-do, trans-form, &c.

How are derivative Words spelled? In spelling of derivative Words, the Primitive must always be kept whole; thus, tempt, tempt-ed; form, form-ing; covet, covet-ous; second, secondary, &c.

Except 1. When the Primitive ends with a Vowel, and the Syllable which is added begins also with a Vowel, then the first Vowel is always dropped; as, fame, fam-ous; love, lov-ing; dance, danc-ing; trifle, trisl ing; humble, humbl-ing; bubble, bubbl ing; desire, desir-ing; derive, deriv-ed, &c. But (e) is not dropped after (c) and (g) before (able); as, peace, peace-able; service-able, charge-able, change-able, &c. because if the (e) was dropped, (c) and (g) would assume their hard Sounds before (a) in able. If the additional Syllable which makes the Derivative begins with a Consonant, then the Vowel in the Primitive is also retained; as, love, love-ly; like, like-ness; confine, confine-ment; manage, management, &c.

What is your second Exception? When the primitive Word ends with (y), it is changed into (i) in the Derivative; as, duty, duti-ful; crafty, crafti-ness; angry, angri-ness; envy, envi-ous, &c.

&c. but (y) is retained before the Syllable (ing); as, testify-ing, multiply-ing, envy-ing, &c.

What is your third Exception? When a Word of one or two Syllables ends with a single Consonant, and no Diphthong goes before it, and the Accent lies on the last Syllable, then that Consonant is always doubled in the Derivative; as, man, man-ned; pen, pen-ned; tin, tin-ned, sin, sin-ned; fan, fan-ning; stir, stir-red; stop, stop-per, &c. préfer, prefer-red; compél, compel-led; acquít, acquit-ted; omít, omit-ted; desér, defer-red, &c. But when the Accent is on the first Syllable, the Consonant is not doubled; as, prófit-ed, bánter-ing, plúnder-ed, thúnder-ing, múr-mur-ing, &c.

SECTION III.

Of ACCENT.

WHAT is Accent? Accent is the Rising and Inflection of the Voice upon a certain Syllable in a Word, which Syllable must be better heard than the rest of the Word; as in *Thúnder*, the Strefs of the Voice lies on the first Syllable (*Thun*), which takes the Accent, and is therefore louder or better heard than the second Syllable (*der*). So, to *consoúnd*, the second Syllable, which has the Accent, is louder and better heard than the first (*con*). So, in *Consanguínity*, the third Syllable (*guín*), which takes the Accent, is louder and better heard than

10 INTRODUCTION 10

the rest of the Syllables. The Syllable that takes the Accent is always long by Inflexion.

What do you understand by Quantity? Quantity is the proper Measure of Syllables, determining them to be long or short. A long Syllable takes double the time in pronouncing that a short one does; as, bāb, bābe; hēr, hēre; fīr, fīre; rōb, rōbe; tūn, tūne.

What is Emphasis? As Accent is the Rising of the Voice upon a certain Syllable in a Word; so Emphasis is the Elevation of the Voice upon a certain Word or Words in a Sentence. The emphatical Word or Words, carrying an Importance in themselves, and on which the Sense of the rest depends, must always, wherever they are found, whether in the Beginning, Middle, or End of a Sentence, be pronounced with a fuller and stronger Tone of Voice.

What do you mean by Cadence? Cadence is directly opposite to Emphasis; for as Emphasis is the rising, Cadence is the falling of the Voice upon one or more Words in a Sentence. Cadence generally takes place at the End of a Sentence, unless the Sentence closes with an emphatical Word.

CHAP.

CHAP. II.

Of the Eight SORTS of WORDS, or PARTS
of SPEECH.

WHAT do you mean by a Word? A Word is an articulate Voice, significant by Compact; of which no Part is of itself significant*.

Are Words Things or Ideas? No: Words are neither Things nor Ideas; but only the Signs or Symbols of Ideas †.

How many Parts of Speech are there? There are eight Sorts of Words of a different Nature, which we call eight Parts of Speech, viz. Noun, Pronoun, Verb, Participle, Adverb, Conjunction,

* Every whole of Speech, every Section, Paragraph, or Sentence, implies a certain Meaning, divisible into other Meanings; but Words imply a Meaning which is not so divisible; and are therefore the smallest Parts of Speech, as nothing less than a Word can have any Meaning at all. Now the Words, *Get Wisdom*, have each a Meaning; but there is no Meaning in any of their Parts: neither in the Letters of the first, *G-e-t*, nor in the Syllables of the last: thus, *Wis dom*.

† Words are the Symbols of Ideas, both general and particular; yet of the general primarily, essentially, and immediately; of the particular, only secondarily, accidentally, and mediately.

Preposition, Interjection; under which all the Words of a Language are comprized.

Are the Parts of Speech the same in the English as in other Languages; Yes; for that which is a Noun in English, is a Noun in the Latin, Greek, French, Italian, &c. Languages.

SECTION I.

Of a NOUN.

WHAT is a Noun? A Noun is the Name of a thing that may be perceived either by the Senses or Understanding; which conveying some certain Idea or Image to the Mind, it wants not the Help of any other Word to make us understand it.

What do you mean by the Senses? The Hearing, Seeing, Smelling, Tasting, and Feeling: So that whatever I can hear, see, smell, taste, or feel, is a Noun.

How is a Noun Substantive divided? A Noun Substantive is proper, common, or abstract.

A Noun proper is a Word which belongs to some Individual, or particular one of a Kind; as, James, Mary, London, Thames, &c.

What is a Noun common? A Noun Substantive common is a Word which belongs to all of a Kind; as, man, woman, city, river, &c.

Is the Word James a proper or a common Name? It is a proper Name; because it belongs to some particular one of a Kind; for James is not the Name of every Man.

Are

Are the Words, Man, Woman, proper or common Names? They are common; because they belong to all of a Kind; for every Man is called a Man, and every Woman is called a Woman; but every Man is not called James; nor every Woman Mary.

Are the Words, horse, dog, ship, river, proper or common Names? They are common; for every Horse is called a Horse, and every Dog is called a Dog, and every Ship is called a Ship, and every River is called a River.

Are the Words, Bucephalus, Turk, Terrible, Thames, proper or common Names? They are proper; because they belong to some individual or particular ones of a Kind; for every Horse is not called *Bucephalus*; nor every Dog *Turk*; nor every Ship *Terrible*; nor every River *Thames*.

What Nouns are the Objects of the Understanding? They are called Abstract Nouns; because they are abstracted or separated from material Substances (which are the Objects of the outward Senses), and are only perceptible by the more refined Operations of the Mind. Such are all the Species of Attributes, Virtues, Vices, Passions, and Affections, &c. as, justice, mercy, goodness, temperance, fortitude, patience, revenge, knavery, anger, joy, grief, love, truth, faith, hope, pride, lust, malice, &c.

SECTION II.

Of NUMBERS.

THERE are four Characteristics visible in, or pertaining to a Noun, viz. Number, Case, Gender, and Article.

What is Number? Number is the Distinction of one from two, or many. There are two Numbers, the Singular and the Plural. The Singular Number is used when we speak of one Person or Thing; as, a Boy, a Dog, a Stone, a Tree, &c. The Plural Number is used when we speak of more Persons or Things than one; as, Boys, Dogs, Stones, Trees, &c.

The Plural Number is generally formed by adding (s) to the Singular. But if the Singular Number ends in ch, sh, ss, or x, then the Pronunciation, requires that (es) be added to the Singular; as, church, church-es; brush, brush-es; witness, witness-es; box, box-es. And if the Singular ends in fe, ze, ce, or ge, pronounced soft, then the (s) that is added to make the Plural, cannot be heard without making another Syllable; as, horse, hors-es; breeze, breez-es; face, fac-es; age, ag-es.

Words in (f) and (fe) do, for ease in Pronunciation, make their Plural by changing (f) and (fe) into (ves); as, calf, calves; half, halves; knife, knives; leaf, leaves; loaf, loaves; sheaf, sheaves; self, selves; thief, thieves; wife, wives; shelf,

shelf, shelves; wolf, wolves. The following Words ending in (f) and (ff) make their Plural by adding only (s), viz. hoof, roof, grief, dwarf, mischief, handkerchief, relief, muff, ruff, cuff, snuff, stuff, puff, cliff, skiff. But staff makes staves in the Plural.

Some Words have their Plural in (en); as, Child, children; Man, men; Woman, women; Ox, oxen; Brother, brethren, or brothers: Chicken is not Plural; we say Chicken, Singular, chickens, Plural. The following Plurals are irregular.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Die	Dice	Louse	Lice	Penny	Pence	Foot	Feet
Moose	Mice	Goose	Geese	Tooth	Teeth	Sow	Swine

Deer, Hosi, Sheep, Fern, are used alike in both Numbers.

Have all Words a Singular and a Plural Number? No, whatever Nature or Art has made double, wants the Singular Number; as, Ashes, Bowels, Bellows, Breeches, Entrails, Lungs, Scissars, Snuffers, Thanks, Tongs, Wages, Alps, Annals, Kalends, Ides, Nones, &c.

A still greater Number of Words have no Plural; as, the Names of Men and Women, Cities, Countries, Mountains, Rivers, &c. The Names of Virtues, Vices, Habits, Metals, Liquids, Herbs, unctuous Matter; as, Fat, Wax, Pitch, Glue, &c. and most Sorts of Grain, as Wheat, Rye, Barley, Darnel, except Oats and Tares; Pea makes Peas in the Plural, and Bean makes Beans;

Beans ; from Herbs are excepted Coleworts, Leeks, Artichokes, Cabbages and Nettles.

Have Adjectives any Number ? Adjectives have no Difference of Numbers ; for when an (s) is added to an Adjective to make the Plural Number, it becomes a Substantive ; as, Goods, for good Things or Wares ; News, for new Things ; Whites, for white People ; Blacks, for black People, &c.

SECTION III.

Of CASES.

HAVE we any Cases in our Language ? We have but one, called the Genitive Case, which ends both in the Singular and Plural in (s) or (es) if the Pronunciation requires it ; as Homer's Iliad, for the Iliad of Homer ; Virgil's Æneid, for the Æneid of Virgil ; the Church's Peace, for the Peace of the Church.

Does (s) when added to a Noun to denote the Genitive Case, ever signify *his* ? No, (s) always denotes Possession or Relation, and signifies *of* ; as Man's Breath, for the Breath of Man ; not Man *his* Breath. Queen Dido's Vow, for the Vow of Queen Dido ; not Queen Dido *his* Vow. Diana's Chastity, for the Chastity of Diana ; not Diana *his* Chastity. When there are three Nouns, to prevent a Circumlocution, the second Noun forms the Genitive Case ; as, the King of Spain's Grandees, instead of repeating *of* twice thus, The Grandees of the King of Spain. And when three

or more Nouns are connected by *and*, *or*, and *nor*, to prevent hissing, the Genitive Case may be formed only from the last; and the Possessive ('s) be understood to each of the foregoing Nouns. As, These are Abraham, Isaac, and Jacob's Posterity. It is either in Homer, Virgil, or Ovid's Works. It is neither Hannibal, Pompey, Cæsar, nor Alexander's Sword.

Since we have but one Case, how do we express the Relation of one Thing to another? The Powers of the Nominative and Accusative Cases are expressed by Situation; the rest of the Cases by the Prepositions *of*, *to*, *for*, *with*, *in*, *from*.

SECTION IV.

Of GENDERS.

WHAT is Gender? Gender is the Distinction of Sex, or the Difference between Male and Female. We distinguish the Genders, or the Male and Female Sex, four different Ways, *.

I. We

* As we are freed from the Trouble of Variety of Cases, by our Nouns having no Diversity of endings; so our Language, following Nature alone, has another great Advantage resulting from the same Cause, namely, its not being diversified by Genders.

It is a general Rule in the English Tongue (except only when infringed by a Figure of Speech) that no Substantive is Masculine, but what denotes a Male Animal Substance; none Feminine, but what denotes the

1. We express the Difference of Sex by different Words ; thus,

Male.	Female.	Male.	Female.
Batchelor, Maid, Virgin		Friar,	Nun.
Boar,	Sow.	Gander	Goose.
Boy,	Girl.	Horse,	Mare.
Bridegroom,	Bride.	Husband,	Wife.
Brother,	Sister.	King,	Queen.
Buck,	Doe.	Lord,	Lady.
Bull,	Cow.	Lad,	Lass.
Bullock,	Heifer.	Man,	Woman.
Cock,	Hen.	Ram,	Ewe.
Dog,	Bitch.	Sloven,	Slut.
Drake,	Duck.	Son,	Daughter.
Drone,	Bee.	Stag,	Hind.
Father,	Mother.	Uncle,	Aunt.

the Female Animal Substance ; and that when the Substance has no Sex, the Substantive is always Neuter. But it is not so in the learned Languages, nor in many of the modern Tongues. These, all of them have great Multitudes of Words, some Masculine, some Feminine, which have References to Substances, where Sex never had Existence. And as they never vary the Gender which they have once acquired, our Language has a singular Advantage which these have not. For Example ; we cannot say *hæc Virtus*, or *hic Virtus* ; *la Vertu*, or *le Vertu* ; but we can say in English, Virtue is its own Reward, or Virtue is her own Reward : Time maintains it wonted Pace, or Time maintains his wonted Pace. This Liberty enables us to mark with a peculiar Force, the Distinction between the severe or logical Stile, and the ornamental or rhetorical.

Male.

Male.	Female.	Male.	Female.
Master,	Dame.	Widower,	Widow.
Maſter,	Miſs.	Wizzard,	Witch.
Militer,	Spawner.	Whore-	{ Whore, or
Nephew,	Niece.	monger,	
			Strumpet.

2. When there is but one Word to expreſs both Sexes, as Child, Goat, Cat, Aſs, &c. then we add another Word to diſtinguiſh the Sex; thus, a Male Child, a Female Child; a he Goat for the Male, a ſhe Goat for the Female; a he Cat for the Male, a ſhe Cat for the Female; a he Aſs for the Male, a ſhe Aſs for the Female.

3. We ſometimes add another Subſtantive to the Word to diſtinguiſh the Sex; as a Man-Servant, a Maid-Servant; a Man-Cook, a Woman-Cook; a Cock-Sparrow, a Hen-Sparrow; a Cock-Lark, a Hen-Lark; a Pea-Cock, a Pea-Hen, &c.

4. The following Words form the Feminine regularly, by eſs; as,

Male.	Female.	Male.	Female.
Abbot,	Abbeſs.	Emperor	Empreſs.
Actor,	Actreſs.	Fornicator	{ Fornica- treſs
Adulterer,	Adultereſs.	Fautor	
Ambaſſa- dor,	{ Ambaſſa- dreſs.	Governor	Governeſs
Baron,	Baroneſs.	Heir	Heireſs
Benefactor,	Benefactreſs	Prieſt	Prieſtreſs
Count,	Counteſs.	Prince	Princeſs
Deacon,	Deaconeſs.	Prior	Prioreſs
Duke,	Dutcheſs.	Poet	Poeteſs
Electer,	Electreſs.	Prophet	Propheteſs
			Male.

Male.	Female.	Male.	Female.
Hunter	Huntress	Shepherd	Shepherdes
Inchanter	Inchantress	Sorcerer	Sorcerefs
Jew	Jewess	Sultan	Sultanefs
Lion	Lioness	Tutor	Tutorefs
Marquis	{ Marchion- els	Traitor	Traitorefs
Master		Tyger	Tygres
Patron	Mistress	Songster	Songstres
Protector	Patronefs	Seamster	Seamstres
Peer	Protectress	Viscount	Viscountess
	Peerefs		

There are some Words which make their Feminine in ix; as Administrator, Administratrix; Procurator, Procuratrix; Executor, Executrix; Testator, Testatrix: There is one Feminine ending in (ine), as Hero, Heroine, Addison. Heroes, Chapman.

We give sex to, or personify the following Words representing inanimate Things, viz. Sun, Time, Death, Sleep, Masculine. Boat, Vessel, City, Church, Country, Earth, Moon, Gun, Nature, Fortune, Soul, Ship, Fiddle; Feminine: *Virtue*, with most of its Species, is Feminine, and so is *Vice*, for being *Virtue's* opposite; the *Furies* are also Feminine.

Note, That the common Words we use to express the Difference of Sex by are *he* and *she*. When we speak of the Male Sex, we use the Word *he*; and when we speak of the Female Sex we use the Word *she*: But when we speak of a Thing that is Neuter, i. e. neither of the Male
nor

nor Female Sex, but without Life, we use the Word *it*.

SECTION V.

Of the ARTICLES.

WHAT is an Article? An Article is a Word placed before a Substantive, for the more particular expressing or determining of its Signification. There are two Articles in our Language, *a* and *the*; and these are really adjectives, as they are added to Nouns, and cannot subsist or convey any Idea without them.

Where is *a* written? *A* is written before a Word beginning with a Consonant; but when the Word begins with a Vowel, or (h) if the (h) be not sounded, then we write an instead of *a*; as an Ass, an Apple, an Evil, an Eye, an Hour, an Host, an Heir, an Honour; but a Hand, a Heart, a Hare, &c. because the (h) is sounded. *A* is an Article of Number, and signifies one; as, a Man, *i. e.* one Man; an Hour, *i. e.* one Hour, &c.

What is the Difference between *a* and *the*? *A* or *an* denotes the applying of a general Word to some individual Person or Thing, in a large or unlimited Sense, *i. e.* not telling what particular Person or Thing we mean; as a man, a horse, a church, a town, &c. *i. e.* any man, horse, church, or town, in general; but no man, horse, &c. in particular. *A* or *an* therefore is used before Words of the singular Number only. *The* is called a demonstrative Article; because it denotes
what

what particular Person or Thing we mean ; as the man, the horse, the church, the town, &c. *i. e.* some particular man, horse, church, and town, spoken of, and known to us before. *The* is written, therefore, before the Singular and Plural Number, as, the man, the men ; the horse, the horses, &c. The Articles are never put before the Pronouns, nor the proper Names of Men, Women, Kingdoms, Cities, nor the particular Names of Virtues, Vices, Metals, Corns, Herbs, except when we say by Way of Distinction, He is a Howard, he is a Hamilton, *i. e.* one whose Name is Howard or Hamilton.

We sometimes put the Article *the* before the proper Names of Ships, Rivers, Mountains, &c. when a Substantive is understood ; as, he commands the Defiance, *i. e.* the Ship called the Defiance ; she lies in the Thames, *i. e.* in the river Thames, &c.

Why have not the Pronouns and proper Names the Articles put before them ? Because the Articles are put only before Words which require defining ; and the Pronouns and proper Names do of themselves particularly distinguish the Persons or Things of which we speak ; for it would be absurd to say, the I, the thou, the John, the Thomas. Cannot I say, he commands *the* John, *the* Thomas, *the* Elizabeth, &c. Yes, but *Ship* is understood to each ; *i. e.* he commands the Ship (called) John, &c.

The Articles are definite and indefinite ; the definite Article is *the*, which determines the Sense to some particular Person or Thing. The indefinite Article is *a*, which does not determine the
Sense

Sense of the Word to any particular Person or Thing.

SECTION VI.

Of the ADJECTIVE, with its Comparison.

WHAT is an Adjective? An Adjective is a Word which expresses the Qualities, Manners, or Properties of a Noun Substantive; as, good, bad, wise, foolish, virtuous, gallant, brave, valiant, generous, honest, sober, industrious, vicious, wicked, tall, little, poor, rich, &c. are all Adjectives, and express the Qualities or Properties of the Noun *Man*; as, a good Man, a bad Man, a wise Man, a foolish Man, &c. So narrow, broad, thick, thin, fine, coarse, black, white, brown, yellow, red, green, &c. are Adjectives, and denote the Qualities or Properties of the Noun *Cloth*; as, narrow Cloth, broad Cloth, thick Cloth, thin Cloth, black Cloth, white Cloth, &c.

What is the Difference between a Noun and an Adjective? A Noun Substantive is the Thing itself, and subsists of itself, as *Gold* is the Substance of Gold, or Gold itself, without regard to its Qualities or Properties, which are merely accidental; a Noun, therefore, can make Sense, or convey a perfect Idea by itself: As, What did he betray his Country for? Answer. Gold. The Adjective having no Substance of its own, is dependent on, and inherent in the Substantive, and can make no Sense by itself; as, What did he betray

tray his Country for? Answer. Yellow: Here, the Adjective yellow can convey no perfect Idea till the Noun Gold be joined to it.

How may we readily distinguish an Adjective from a Noun? An Adjective can make Sense with the Word Thing after it; as, a good thing, a bad thing, a white thing, a black thing, a round thing, &c.

Can Adjectives be added to Nouns only? Adjectives, preserving their Nature, are capable of being added to Nouns only, in order to explain their Manner of Being, in respect of some Quality, Number, Figure, Motion, Relation, Posture, Habit, &c.

Do not Adjectives sometimes stand by themselves? Yes, Adjectives often stand by themselves; as, the gay, the young, the old, the lame, the blind, the free, the active, the brave, the bold, the wise, the chaste, the virtuous, the mighty, the noble, the rich, the poor, the righteous, the just, the amorous, &c. But then some Substantive is always understood, such as Man or Men, Woman or Women, Person, or People, Part, World, &c. as, the gay (World) the gay (Part of Mankind) the young (People); Fortune favours the brave (Man) &c.

This elegant Freedom of using Adjectives Substantively, adds Variety and Beauty to our Language.

Adjectives in our Language have neither Case, Gender nor Number; the only Variation they have is by Comparison.

What is Comparison? Comparison is the increasing or decreasing the Quality by degrees; thus

thus we see one Thing white, another whiter, and a third whitest.

How many Degrees are there? There are three Degrees of Comparison; the Positive, the Comparative, and the Superlative.

The positive Degree is the Adjective itself, simply, without any Comparison; as white, soft, hard, &c. and strictly speaking, is no Degree of Comparison, because it does not compare Things together. The Comparative begins the Comparison, and increases or diminishes the Signification of the Positive. The Superlative increases or diminishes the Positive in Signification, to the highest or lowest Degree of all.

The Comparative Degree is formed by adding the Syllable *er* to the Positive, when it ends with a Consonant, or the Letter (r) only, if the Positive ends in (e); as, soft, softer, white, whiter. We also form the Comparative by putting the Sign *more* before the Positive; as, softer, or more soft; whiter or more white. The Superlative Degree is formed by adding the Syllable *est* to the Positive, when it ends with a Consonant; as, soft, softest; or (st) only, if the Positive ends in (e); as white, whitest. The Superlative is also formed by putting the Signs *most* or *very* before the Positive. The Signs of increasing the Signification of the Word are *r*, *er*, and *more* for the Comparative; *st*, *est*, and *most* for the Superlative: The Signs for diminishing the Signification of the Word are *less* for the Comparative, and *least* for the Superlative. Adjectives of two Syllables in general, and all Poly-syllables are compared by *more* and *most*, and not by *er*, and *est*. All Adjectives may

C

be

be compared by *more* and *most*, although they have Comparatives and Superlatives regularly formed by *er* and *est*; as, soft, softer, or more soft; softest, or most soft. Some Adjectives are irregularly compared; as,

Pos.	Com.	Super.	Pos.	Com.	Super.
good	better	best	little	less	least
bad	worse	worst	much	more	most
before	former	first	near	nearer	next

Some Adverbs admit of Comparison; as, up, upper, uppermost; above, over, overmost; oft, oftener, oftenest; behind, or hind, hindmost; beneath, nether, nethermost, &c.

Some Adjectives cannot be compared, because their Significations do not admit of increase; as, all, each, every, any, some, one, two, three &c.

SECTION VII.

Of the PRONOUNS.

WHAT is a Pronoun? A Pronoun is a Part of Speech which is often used instead of a Noun Substantive common, and supplies the Want of a Noun proper.

How many Persons are there in Discourse? There are three Persons or Heads, which comprehend all the Branches of Discourse or Speech; for we either speak of ourselves, to another, or of another.

How many Kinds of Pronouns are there? There are four Kinds of Pronouns, viz. Personal, De-

Demonstrative, Relative, and Interrogative. The Personal Pronouns are I, thou, you, he, she, thee, him, her. The Demonstrative Pronouns are *this* and *that*.

Which are the Relative and Interrogative Pronouns, He, that, which, who, whose, whom, without a Question, are called Relatives; and what, which, who, whose, whom, when we ask a Question are called Interrogatives.

Has the Pronoun Number? The Pronoun of Person has Number; (I) has the Plural *we*, because there may be many Speakers at once of the same Sentiment, as well as one, who, including himself, speaks the Sentiments of many. *Thou* has the Plural *you*, because a Speech may be spoken to many as well as to one. *He* has the Plural *they*, because the Subject of Discourse is often many at once.

The Pronouns have a two-fold State both in the Singular and Plural Number. The first State is called the foregoing State, as, I, we; the second State is called the following State, as me, us. From the following State come several others, called Pronouns Possessive, because they signify Possession; as, from me, come my and mine; from thee, come thy and thine, &c. We use the Possessives my, thy, her, our, your, their, when they are joined with Substantives or the Word *own*; as, my Book, my own Book; thy Book, thy own Book; her Book, her own Book; our Book, our own Book; your Book, your own Book; their Book, their own Book. But mine, thine, hers, ours, yours, theirs, are used when the Substantive is understood; as, this House is

C 2
mine,

mine, this House is thine, is hers, is ours, is yours, is theirs, *i. e.* this House is my House, thy House, &c.

Ours, yours, hers, theirs, are applied to Nouns of both Numbers; as, this House is ours, yours, &c. these Houses are ours, yours, &c. So is *own* added to Possessives of both Numbers, as, my own House, our own House. *Own* is emphatical, and implies Opposition; as, I ride my own Horse, that is, not a borrowed Horse. It was begun and finished by my own Hand, *i. e.* without the Assistance of any other Person. When *self* is added to Possessives, as, myself, yourselves, or to personal Pronouns, as, himself, itself, themselves; it like *own*, becomes emphatical, and expresses Opposition; as, I went myself, *i. e.* not another. You ruin yourselves by Temerity. *Self* is always a Substantive; as, himself, itself, themselves, are put by Corruption for his self, it self, their selves.

Here follows a Table of all the Pronouns, presenting at one View their foregoing and following State, with their Possessives to be used with or without a Substantive.

A TABLE of all the PRONOUNS.

	Their Possessives to be used	
	Without a Substantive,	With a Sub- stantive.
First Person	mine	my
	ours	our
Second Person	thine	thy
	yours	your
Third Person Sing.	his	his
	hers	her
	its	its
Third Person Plur.	theirs	their
The Interrogatives	whose	whose
	whereof.	whereof.
	The follow- ing State.	
	we	us
	thee	you
	you	him
	her	it
	them	whom
	what	
	The forego- ing State.	
	I	we
	thou, or you	ye, or you
	he	she
	it	they
	who	what
First Person	{ Singular, Plural,	
Second Person	{ Singular, Plural,	
Third Person Sing.	{ Male, Female,	
Third Person Plur.	{ Neuter, Of Persons,	
The Interrogatives	{ Of Things,	

SECTION VIII.

Of VERBS.

WHAT is a Verb? A Verb is a Word which expresses what is affirmed or said of Things; and denotes Being, Doing, or Suffering.

1. Being denotes the being in some Posture, Situation, or Circumstance, or some Way or other affected; as, to sit, to lie, to hang, to stand, to be cold, to be wet, to grieve, to languish, &c.

2. Doing, denotes all Manner of Action; as, to dance, to play, to write, to read, to teach, to fight, &c.

3. Suffering denotes the Impressions that Persons or Things receive when acted upon; as I am burned, thou art bruised, it is crushed, &c.

How may a Verb be distinguished from any other Part of Speech? A Verb may be distinguished from any other Part of Speech two Ways.

1. A Verb being the most necessary or essential Part of a Sentence, without which it cannot subsist, whatever Word, with a Noun Substantive, makes full Sense, or a Sentence, is a Verb; as Man exists, Trees grow, John laughs, Boys play, &c. But that Word which does not make full Sense with a Substantive, is not a Verb.

2. What

2. Whatever Word has any of the Persons, *I, thou, you, he, she, it, we, ye, they*, or that has *it* *shall* before it, and makes Sense, is a Verb, otherwise not.

How many Voices has a Verb? A Verb has two Forms or Voices, the active and passive. The active Voice expresses what is done or acted by the Nominative or Person, the Agent, before it; as, *I burn, I hate*. The passive Voice, which is formed by the helping Verb *to be*, expresses what is done to, or suffered by the Nominative or Person, the Patient, before it; as, *I am burned, I am hated*.

How many Numbers has a Verb? A Verb has two Numbers, the Singular and Plural.

How many Persons? A Verb has three Persons in each Number, viz. *I, thou* or *you, he, she*, and *it*, for the Singular; *we, ye* or *you, and they*, for the Plural.

What is Mood? The Mood, Mode, or Manner of a Verb, denotes the several Volitions or Affections of the Mind, with respect to being, doing, or suffering.

How many Moods are there? A Verb has four Moods; the Indicative, Subjunctive, Imperative, and Infinitive.

The Indicative Mood, which is first, both as to Dignity and Use, declares, affirms, or denies positively; as, *I love, I do not love*; or else doubts and asks a Question; as, *Do I burn? Do I not burn?*

The Subjunctive Mood depends upon a Verb of the Indicative Mood in the same Sentence, ei-

ther before or after it, having generally some Conjunction before it; such as, *if, that, though, &c.* as, He will speak to him, *if* he see him there. I read that I may learn. Though he fall, he shall not be utterly cast down.

The Imperative Mood commands, exhorts, intreats or permits; as read thou, love God, let me read, let him read.

The Infinitive Mood expresses the Signification of the Verb in general, and is used in an undetermined Sense, being bounded neither by Person nor Number; as, to love, to burn.

How many Tenses or Times are there? There are five Tenses or Times, viz. The Present, the Preter-imperfect, the Preter-perfect, the Preter-pluperfect, and the Future.

An English Verb marks only two Distinctions of Time by different Terminations, viz. the present Time, and the preter Time. The present Time is the Verb itself; as, burn, love; the Preterite or past Time is commonly made by adding *ed* to it, or *d* only, when the Verb ends in (*e*); as, burned, loved.

Since our Verb has only two Times distinguished by different Terminations, how do we express its different Times of affirming, and Modes or Manners of signifying? We express its different Times of affirming, and Modes or Manners of signifying, in a very easy, perfect, and beautiful Manner, by the Aid of nine different Words only, called Auxiliary, or helping Verbs. For with respect to Mood, the Possibility of the Thing is expressed by *can* or *could*; the Liberty of the Speaker

ker to do a Thing, by *may* or *might*; the Inclination of the Will is expressed by *will*, or *would*; and the Necessity of a Thing to be done, by *must*, or *ought*, *shall*, or *should*.

What do you mean by a helping Verb? A Verb which is put before another Verb, to denote the Time, and signify the Mood or Manner of a Verb.

Which are they? *Do*, *will*, *shall*, *may*, *can*, with their preter Times, *did*, *would*, *should*, *might*, *could*, and also *must* and *ought*, the Preposition *to* never being expressed after any one of them, except after *ought* *.

The two Times of the helping Verbs are thus formed.

DO.

* These helping Verbs are also called defective; because they are only used in their own Times, i. e. the present and the preter Time: Besides, they have no Participles; neither do they admit of any helping Verbs to be put after them, except *do* and *will*, which are sometimes used as absolute Verbs, and are therefor formed throughout all Times, and have Participles *doing*, *done*; *willing*, *willed*; and they also admit of the auxiliary or helping Verbs before them, to express their Times, &c. i. e. when they are used as principal Verbs; but not when they are helping Verbs. The different Sense of the principal Verb *will*, and the auxiliary *will*, may be seen in the following Sentence, where they are confounded. "Thou, that (who) art the Author and Bestower of Life, canst doubtless restore it also, if thou *will'st*, and when thou *will'st*: But whether thou *will'st* (wilt) please to restore it, or not, that thou alone knowest." Atterbury. The last should have been *wilt*,

DO.

PRESENT.

SING. I do, thou dost or you do, he doth or does.

PLUR. We do, ye or you do, they do.

PAST.

SING. I did, thou didst or you did, he did ;

PLUR. We did, ye or you did, they did.

WILL.

PRESENT.

SING. I will, thou wilt or you will, he will ;

PLUR. We will, ye or you will, they will.

the second Person, present Tense of the Auxiliary *will* ; and the Phrase would have been better expressed thus : " whether thou wilt be pleased to restore it, &c. *Please* is not solemn ; *be pleased* is properly used in solemn Forms of Religion, and in external Forms of State. We, out of Complaisance, though we speak but to one particular Person, use the Plural *you*, and never *thou*, but when we address ourselves to God, or when we speak in an emphatical Manner, or make a distinct and particular Application to a Person. But *you*, though applied to a single Person, requires a Plural Verb, the same as *ye* ; as. *you love*, not *you lovest* or *loves* ; *you were* then in the Country ; not *you was*, or *wasst*, &c.

PAST.

PAST.

SING. I would, thou wouldst or you would, he would ;

PLUR. We would, ye or you would, they would.

SHALL.

PRESENT.

SING. I shall, thou shalt or you shall, he shall.

PLUR. We shall, ye or you shall, they shall.

PAST.

SING. I should, thou shouldest, or you should, he should ;

PLUR. We should, ye or you should, they should.

MAY.

PRESENT.

SING. I may, thou mayest, or you may, he may ;

PLUR. We may, ye or you may, they may.

PAST.

SING. I might, thou mightest or you might, he might.

PLUR. We might, ye or you might, they might.

CAN.

PRESENT.

SING. I can, thou canst or you can, he can;

PLUR. We can, ye or you can, they can.

PAST.

SING. I could, thou couldst or you could, he could;

PLUR. We could, ye or you could, they could.

MUST.

SING. I must, thou or you must, he must;

PLUR. We must, ye or you must, they must.

OUGHT.

SING. I ought, thou oughtest or you ought, he ought.

PLUR. We ought, ye or you ought, they ought.

Note, When any one of the helping Verbs is put before another Verb, it changes its own ending; but the Verb that it assists is always the same; as, I do love, thou dost love, he doth or does love. Here the helping Verb *do* changes its ending; but the principal Verb *love* does not.

Why are *have* and *be* called perfect helping Verbs? Because they are formed like principal Verbs throughout all Moods and Tenses. Thus,
H A V E.

HAVE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I have, thou hast or you have, he hath or has †.

PLUR. We have, ye or you have, they have.

PRETER IMPERFECT.

SING. I had, thou hadst or you had, he had ;

PLUR. We had, ye or you had, they had.

PRETER-PERFECT.

SING. I have had, thou hast had, or you have had, he hath or has had ;

PLUR. We have had, ye or you have had, they have had.

PRETER-PLUPERFECT.

SING. I had had, thou hadst had or you had had, he had had ;

PLUR. We had had, ye or you had had, they had had.

† *Hath* is used in the solemn Style, and *has* in the familiar ; so *doth* in the solemn, and *does* in the familiar. *Eth*, and not (*s*), should always be used in the solemn Style.

FUTURE.

FUTURE.

SING. I shall or will have, thou shalt or wilt have, or you shall or will have, he shall or will have;

PLUR. We shall or will have, ye or you shall or will have, they shall or will have*.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can have, thou mayest or canst have, or you may or can have, he may or can have;

PLUR. We may or can have, ye or you may or can have, they may or can have.

Or with the Conjunctions if, though, ere, whether, &c. before it, thus;

SING. I have, thou have or you have, he have;

PLUR. We have, ye or you have, they have.

* *Shall*, in the first Persons, simply expresses the future Action; but in the second and third Persons it promises, commands or threatens. On the contrary, *will*, in the first Persons, promises or threatens; but in the second and third Persons it barely foretells.

We cannot ask a Question with *will* in the first Persons; as, will I go? will I help you? will we do it? will we stay? &c. But we must use *shall*; as, shall I go? shall I help you? shall we do it? shall we stay? &c. *Shall* and *will* denote absolutely the Time to come; *should* and *would* do it conditionally.

PRETER-

PRETER-IMPERFECT.

SING. I might, could, would, or should have,
thou mightest, could'st, would'st, or
should'st have ; or you might, could,
would, or should have, he might, could,
would, or should have ;

PLUR. We might, could, would, or should have,
ye or you might, could, would or
should have, they might, could, would,
or should have.

PRETER-PERFECT.

SING. I may have had, thou mayest have had,
or you may have had, he may have
had ;

PLUR. We may have had, ye or you may have
had, they may have had.

PRETER-PLUPERFECT.

SING. I might, could, would, or should have
had, thou might'st, could'st, would'st,
or should'st have had, or you might,
could, would, or should have had.

PLUR. We might, could, would, or should have
had, ye or you might, could, would, or
should have had, they might, could,
would, or should have had.

FUTURE.

SING. I shall have had, thou shalt have had, or
you

INTRODUCTION *to*

you shall have had, he shall have had ;
 PLUR. We shall have had, ye or you shall have
 had, they shall have had.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me have, have thou or you, let him
 have ;
 PLUR. Let us have, have ye or you, let them
 have.

INFINITIVE MOOD.

PRESENT. To have.
 PRETER. To have had.
 FUTURE. About to have.
 PARTICIPLE ACTIVE. Having.
 PARTICIPLE PASSIVE. Had, having had.

BE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am, thou art or you are, he is ;
 PLUR. We are, ye or you are, they are.

IMPERFECT.

SING. I was, thou wast, he was ;
 PLUR. We were, ye or you were, they were.

PERFECT.

PERFECT.

SING. I have been, thou hast been or you have been, he hath or has been;

PLUR. We have been, ye or you have been, they have been.

PLUPERFECT.

SING. I had been, thou hadst been or you had been, he had been;

PLUR. We had been, ye or you had been, they had been.

FUTURE.

SING. I shall or will be, thou shalt or wilt be, or you shall or will be, he shall or will be;

PLUR. We shall or will be, ye or you shall or will be.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can be, thou mayest or canst be, or you may or can be, he may or can be;

PLUR. We may or can be, ye or you may or can be, they may or can be. Or, if, tho', &c.

SING. I be, thou beest or you be, he be;

PLUR. We be, ye or you be, they be.

IM-

IMPERFECT.

SING. I might, could, would, or should be,
thou mightest, couldst, wouldst, or
shouldst be, or you might, could, would,
or should be, he might, could, would,
or should be ;

PLUR. We might, could, would or should be,
ye or you might, could, would or
should be, they might, could, would
or should be. Or, if, tho', &c.

SING. I were, thou wert, or you were, he
were ;

PLUR. We were, ye or you were, they were.

PERFECT.

SING. I may have been, thou mayest have been,
or you may have been, he may have
been ;

PLUR. We may have been, ye or you may have
been, they may have been.

PLUPERFECT.

SING. I might, could, would, or should have
been, thou mightest, couldst, wouldst,
or shouldst have been ; or you might,
could, would, or should have been, he
might, could, would, or should have
been ;

PLUR. We might, could, would, or should have
been, ye or you might, could, would,
or

or should have been, they might, could, would, or should have been.

FUTURE.

SING. I shall have been, thou shalt have been, or you shall have been, he shall have been;

PLUR. We shall have been, ye or you shall have been, they shall have been.

IMPERATIVE MOOD.

PRESENT.

SING. Let me be, be thou or you, let him be;

PLUR. Let us be, be ye or you, let them be.

INFINITIVE MOOD.

PRESENT. To be.

PRETER. To have been.

FUTURE. To be about to be.

PARTICIPLE ACTIVE. Being.

PARTICIPLE PASSIVE. Been, having been.

I be, thou beest, he be, we be, ye be, they be; I were, thou wert, he were, are altogether obsolete in the Indicative Mood; and are used only in the Subjunctive Mood by the purest Writers, after the Conjunctions *if, though, whether, unless, &c.* and Words of wishing. Therefor, we must not, with the Vulgar, say, *I be going, be I to go? bee'st thou in haste? be he come? be we to stay? be ye to return? be they to stay? O was I there! O was*
you

you here ! I wish he was in my Place, &c. But we ought to say, I am going ; am I to go ? art thou, or are you in haste ? is he come ? are we to stay ? are ye or you to return ? are they to stay ? O were I (or if I were) there ! O were you (or if you were) here ? I wish he were in my Place, &c.

SECTION IX.

Of the PARTICIPLE.

WHAT is a Participle ? A Participle is a Part of Speech derived from a Verb, and denotes being, doing, or suffering, and implies Time, as a Verb does.

1. It signifies *being* ; as, I am sitting, I was sleeping.

2. It signifies *doing* ; as, I am writing a Letter, I am killing a Dog.

3. It signifies *suffering* ; as, I am bruised, I am burned, I was hated.

How many Participles are there ? There are two ; the Active Participle, which ends in (ing), as, burning ; and the Passive Participle, which ends in (ed), as, burned. The Active Participle always ends in (ing), and is so called, because wherever it is, it denotes Action ; as, I am fencing, I am dancing, I was writing, &c.

The Verb *to be*, joined with the Active Participle, expresses the Continuation of an Action, and exhibits a beautiful Variation in the Inflection of our Active Verbs throughout all Times and Moods ; as, I am burning, for I burn, &c. I was burning,

burning, for I burned, &c. I have been burning, for I have burned, &c. I had been burning, for I had burned, &c. I shall or will be burning, for I shall or will burn, &c. and so through all the Times of the Subjunctive, Imperative, and Infinitive Moods. All the Times of a Verb are generally expressed by *be*, and the Active Participle, in answer to a Question; as, what are you reading? I am reading a Sermon. What was you writing? I was writing a Letter. Whom have you been visiting? I have been visiting my Brother, &c.

Why is the Participle in (*ed*) called the Passive Participle? Because when it is joined with the Verb (*be*), it makes up the Passive Voice, or Voice of suffering; as, I am burned, I am hated, I was whipped. The Passive Participle ends generally in (*ed*), (*t*) or (*n*); as, burned, fought, taken. In regular Verbs the Preter-Time and Passive Participle are the same, both ending in *ed*. The Passive Participle after *have* always denotes Action; as, I have burned, I had forsaken, &c. But if *been* comes between *have* and the Participle, it denotes suffering; as, I have *been* burned, I had *been* forsaken.

The Participles are used as Adjectives, when they have no respect to Time, but denote only a kind of Habit; as, an understanding Man, a willing Horse, a learned Man, a carved Head, &c.

An Example of the Inflexion of a VERB thro'
all the Times and Moods of the Active and
Passive Voice.

The ACTIVE VOICE.
INDICATIVE MOOD.

PRESENT TIME.

SING. I burn or do burn, thou burnest or dost
burn, or you burn or do burn, he burn-
eth or doth burn, or he burns or does
burn;

PLUR. We burn or do burn, ye or you burn
or do burn, they burn or do burn.

PRETER-IMPERFECT.

SING. I burned or did burn, thou burnedst or
didst burn, or you burned or did burn,
he burned or did burn.

PLUR. We burned or did burn, ye or you burn-
ed or did burn, they burned or did
burn. -

PRETER-PERFECT.

SING. I have burned, thou hast burned, or you
have burned, he hath or has burned;

PLUR. We have burned, ye or you have burn-
ed, they have burned.

PRETER-

PRETER-PLUPERFECT.

SING. I had burned, thou hadst burned, or you had burned, he had burned;

PLUR. We had burned, ye or you had burned, they had burned.

FUTURE.

SING. I shall or will burn, thou shalt or wilt burn, or you shall or will burn, he shall or will burn;

PLUR. We shall or will burn, ye or you shall or will burn, they shall or will burn;

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can burn, thou mayest or canst burn, or you may or can burn, he may or can burn;

PLUR. We may or can burn, ye or you may or can burn, they may or can burn. Or, if, though, whether, &c.

SING. I burn, thou burn or you burn, he burn;

PLUR. We burn, ye or you burn, they burn.

IMPERFECT.

SING. I might, could, would or should burn, thou mightest, couldst, wouldst or shouldst burn, or you might, could, would

would or should burn, he might, could, would, or should burn;

PLUR. We might, could, would, or should burn, ye or you might, could, would or should burn. they might, could, would or should burn.

PERFECT.

SING. I may have burned, thou mayest, or you may have burned, he may have burned;

PLUR. We may have burned, ye or you may have burned, they may have burned.

PLUPERFECT.

SING. I might, could, would or should have or had burned, thou mightest, couldst, wouldst, or shouldst have or had burned, or you might, could, would, or should have or had burned, he might, could, would, or should have or had burned;

PLUR. We might, could, would, or should have or had burned, ye or you might, could, would, or should have or had burned, they might, could, would, or should have or had burned.

FUTURE.

SING. I shall have burned, thou shalt have burned, or you shall have burned, he shall have burned;

PLUR.

ENGLISH SYNTAX. 49

PLUR. We shall have burned, ye or you shall have burned, they shall have burned.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me burn, burn thou or you, or do thou or you burn, let him burn;

PLUR. Let us burn, burn ye or you, or do ye or you burn, let them burn.

INFINITIVE MOOD.

PRESENT. To burn.

PRETER. To have or had burned.

FUTURE. To be about to burn.

PARTICIPLE. Burning.

The PASSIVE VOICE, or VOICE
of SUFFERING.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am burned, thou art burned or you are burned, he is burned;

PLUR. We are burned, ye or you are burned, they are burned.

IMPERFECT.

SING. I was burned, thou wast burned or you were burned, he was burned;

D

PLUR.

PLUR. We were burned, ye or you were burned,
ed, they were burned.

PERFECT.

SING. I have been burned, thou hast been burned
ed or you have been burned, he hath
or has been burned ;

PLUR. We have been burned, ye or you have
been burned, they have been burned.

PLUPERFECT.

SING. I had been burned, thou hadst been
burned or you had been burned, he
had been burned ;

PLUR. We had been burned, ye or you had
been burned, they had been burned.

FUTURE.

SING. I shall or will be burned, thou shalt or
wilt be burned, or you shall or will be
burned, he shall or will be burned ;

PLUR. We shall or will be burned, ye or you
shall or will be burned, they shall or
will be burned.

SUBJUNCTIVE MOOD.

PRESENT TIME.

SING. I may or can be burned, thou mayest or
canst be burned, or you may or can be
burned, he may or can be burned ;
PLUR.

- PLUR. We may or can be burned, ye or you may or can be burned, they may or can be burned. Or, if, though, &c.
- SING. I be burned, thou or you be burned, he be burned, &c.

IMPERFECT.

- SING. I might, could, would or should be burned, thou mightest, couldst, wouldst or shouldst be burned, or you might, could, would or should be burned, he might, could, would or should be burned ;
- PLUR. We might, could, would, or should be burned, ye or you might, could, would or should be burned, they might, could, would or should be burned.
- Or, if, though, &c. and Words of wishing.
- SING. I were burned, thou were burned or you were burned, he were burned ;
- PLUR. We were burned, ye or you were burned, they were burned.

PERFECT.

- SING. I may have been burned, thou mayest have been burned or you may have been burned, he may have been burned ;
- PLUR. We may have been burned, ye or you may have been burned, they may have been burned.

PLUPERFECT.

- SING. I might, could, would or should have or
D 2 had

had been burned, thou mightest, couldst, wouldst, or shouldst have or had been burned, or you might, could, would or should have or had been burned, he might, could, would, or should have or had been burned.

PLUR. We might, could, would, or should have or had been burned, ye or you might, could, would, or should have or had been burned, they might, could, would, or should have or had been burned.

FUTURE.

SING. I shall have been burned, thou shalt have been burned or you shall have been burned, he shall have been burned.

PLUR. We shall have been burned, ye or you shall have been burned, they shall have been burned.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me be burned, be thou or you burned, let him be burned.

PLUR. Let us be burned, be ye or you burned, let them be burned.

INFINITIVE MOOD.

PRESENT. To be burned.

PRETER. To have or had been burned.

FUTURE. * To be about to be burned.

PARTICIPLE. Burned.

When

* The Times of a Verb are either simple or compound. The simple Times are the Present, the Pre-perfect

When do we use *do* to denote the present Time, and *did* the Preter? When we would express the Action in a more distinct and emphatical Manner, or, when we deny a Thing to be so and so; as, I do love him; thou dost cheat him; he does speak; I did not love him; thou didst lie: he did not lie. *Do* serves often instead of the principal Verb; as, I love you as well as I do him; i. e. as I love him.

ter-Perfect, and the Future; and this is the natural Division of Time, for all Time is either past, present, or to come. The compound Times are the Preter-Imperfect, and the Preter-Pluperfect. The Preter-Imperfect refers to some past Time, and imports that the Thing was present and unfinished then; as, I loved or did love, viz. then. The Preter-Pluperfect refers to some past Time, and imports that the Thing was past at or before that Time; as, I had written the Letter, i. e. before that Time. There is also a compound future Time called the Future-Perfect, or exact, which refers to some Time yet to come, and imports, that a Thing as yet Future, shall be past, and finished at or before that Time; as, when I shall have supped (i. e. after Supper) you shall read. This Future is only in the Subjunctive Mood, and the Sign of it is *shall have*; as the other Future, called the Future-Imperfect, is only in the Indicative, which when joined with another Future, imports that two Things yet Future, shall be contemporary, or exist at one Time; as, when I shall sup, (i. e. in Time of Supper) you shall read.

SECTION IX.

Of the VERB ACTIVE and NEUTER.

HOW many Sorts of Verbs are there? English Verbs are either Active, Passive, or Neuter.

There are two Sorts of active Verbs, *viz.* active transitive, and active intransitive Verbs. An active transitive Verb is such as can have a Noun after it, signifying the Subject of the Action; or a transitive Verb signifies so to act, as that the Action passes over from the Agent to some other Thing; as, to teach a Boy, to strike a Ball, to beat a Drum, &c.

An active intransitive Verb can have no Noun after it, because the Action does not pass over from the Agent to any other Thing; as to walk, to gallop, to creep, to run, &c. when I say Alexander walks, the Action of walking passes not to any other Person or Thing, but terminates in himself.

How shall I readily know a transitive from an intransitive Verb? When to any Verb we put the Interrogatives *whom* or *what*, if a rational Answer can be returned, the Verb is transitive; as, whom do you teach? Answer. A Boy. What do you teach? Answer. Grammar. If a rational Answer cannot be returned, then the Verb is intransitive; as, what do you live, sleep, die,

die, run, go, come, &c. to which no rational Answer can be given, unless it be by a Word of like Signification ; as, to *live* a *Life* of Pleasure ; to *sleep* the *Sleep* of Death ; to *die* the *Death* of the Righteous, &c.

What is a Verb Neuter ? A Verb Neuter is that which denotes neither Action nor Passion ; but signifies simply the State, Situation, Circumstance, Posture, Qualities, and Affections of Persons or Things ; as, to sit, to hang, to lie, to stand, to endure, to be green, to be yellow, to be wife, to rest, &c.

TABLE I.

Of IRREGULAR VERBS.

Such as have their PRETER-TENSE and PASSIVE-PARTICIPLE the same.

PRESENT-TENSE.	PRET. and PARTICIP.	PRES. TEN.	PRE. & PA.
		have	had
		hear	heard
Awake	Awoke,	keep	kept
abide	abode	lay	laid
be	been	lade	laden
behold	beheld	lead	led
bend	bent	leave	left
unbend	unbent	leap	leapt
bereave	bereft	lend	lent
beseech	befought	load	loaden
		D 4	bind

PRES.	TEN.	PRE.&PAR.	PRES.	TEN.	PRE.&PAR.
bind		bound	lose		lost
bleed		bled	make		made
breed		bred	mean		meant
bring		brought	meet		met
buy		bought	rend		rent
catch		caught	say		said
creep		crept	seek		sought
deal		dealt	sell		sold
dig		dug	send		sent
dream		dreamt	shoot		shot
dwelt		dwelt	sleep		slept
feed		fed	sling		slung
feel		felt	smell		smelt
fight		fought	spend		spent
find		found	spin		spun
flee		fled	stand		stood
fling		flung	understand		understood
freight		fraught, or	stick		stuck
—		freighted	sting		stung
geld		gelt or gelded	sweep		swept
gild		gilt or gilded	teach		taught
gird		girt or girded	tell		told
grind		ground	think		thought
hang		hung or	weep		wept
—		hanged	wind		wound
—		—	work		wrought
—		—	wring		wrung

TABLE II.

PRES. TENSE.	PRETERITE.	PARTICIPLE.
Bear	bore	born
begin	began	begun
bid	bade	bidden
beat	beat	beaten
bite	bit	bitten
blow	blew	blown
break	broke	broken
chide	chid	chidden
choose	chose	chosen
cleave	clove	cloven
come	came	come
crow	crew	crowed
dare	durst	dared
die	died	dead
do	did	done
draw	drew	drawn
drink	drank	drunk
drive	drove	driven
eat	eat	eaten
fall	fell	fallen
fly	flew	flown
forfake	forfook	forfaken
freeze	froze	frozen
get	got	gotten
give	gave	given
go	went	gone
grow	grew	grown
hew	hewed	hewn
hide	hid	hidden
hold	held	holden

PRES. TENSE.	PRETERITE.	PARTICIPLE.
know	knew	known
ly or lie	lay	lain
mow	mowed	mown
ride	rode	ridden
ring	rang	rung
rise	rose	risen
run	ran	run
win	wan or won	won
wear	wore	worn
see	saw	seen
saw	sawed	sawn
seeth	sod	sodden
shave	shaved	shaven
shake	shook	shaken
shear	shore	shorn
strew	strewed	strown
	also	
strow	strowed	strown
shew	shewed,	shewn
	also	
show	showed	shown
shrink	shrank	shrunk
sing	sang	sung
sink	sank	sunk
sit	sat	sitten
slay	slew	slain
slid	slide	slidden
smite	smote	smitten
snow	snowed	snown
sow	sowed	sown
speak	spoke	spoken
spring	sprang	sprung
steal	stole	stolen
stink	stank	stunk

strike

strike	struck	strucken
spit	spat	spitten
strive	strove	striven
swear	swore	sworn
swell	swelled	swollen
swing	swang	swung
swim	swam	swum
take	took	taken
retake	retook	retaken
undertake	undertook	undertaken
tear	tore	torn
thrive	throve	thriven
throw	threw	thrown
tread	trod	trodden
weave	wove	woven
write	wrote	written
wax	waxed	waxen.

The following Verbs have neither Preter-Tense nor Passive-Participle, viz. Cast, cut, cost, shut, knit, let, bid, shed, hurt, hit, put, thrust, slit, spit, split, spread; with their Compounds; they remain the same in the Present Tense, Preterite, and Participle passive; but they have the Participle in *ing*; as casting, cutting, &c.

Note, that the Preter-Tense and Passive Participle (when one Word serves for both, as in Table I.) are thus distinguished: When the Word has only the Nominative before it, or *have* or *had* with it, it is the Preterite Active; as, I bound, we bound, I have bound, we had bound, &c. but when the Word has any Part of the helping Verb *Be* before it, it is the Participle Passive; as,

I am bound, he is bound, we are bound, &c. except come, risen, returned, arrived, run, fallen, grown, withered, decayed, and such-like intransitive Verbs, which have frequently the Passive Signs *am*, *art*, &c. instead of *have* in the perfect Time, and *was*, *waſt*, &c. instead of *had* in the Pluperfect; as, I am come, for I have come; I was come, for I had come; I am risen, for I have risen, I was risen, for I had risen; I am returned, for I have returned, &c. But tho' such Verbs have Passive Signs, they never have Passive Significations, but still retain their own Nature, the Signs *am*, *art*, *was*, *waſt*, denoting only the Time of the Action or Event.

SECTION X.

Of the ADVERB.

WHAT is an Adverb? An Adverb is a Part of Speech which is joined to a Verb, Adjective, Participle, or to another Adverb, to express some Modification or Circumstance, Quality, or Manner of their Signification. *

* This Part of Speech has very justly obtained the Appellation of Adverb, as it is the natural Appendage of Verbs, and as it were the Verb's Adjective: So that an Adverb can no more subsist without its Verb expressed or understood, than a Verb can subsist without its Substantive.

1. It is joined to a Verb, to shew how, or whether or no, or when, or where one is, does, or suffers; as, James lives there; he dines here; the Book is there; he reads now, he reads then.

2. To an Adjective; The Boy is now good, though lately wicked.

3. To a Participle; as, That was acting prudently; it was justly spoken.

4. To another Adverb; as he is now very rich, tho' formerly very poor. There are several Classes of Adverbs.

I. Of TIME.

1. **T**IME present; as, now, To-day.

2. Time past; as, before, already, yesterday, heretofore, long since, lately.

3. The Time to come; as, presently, immediately, by and by, instantly, straightway, Tomorrow, not yet, hereafter, henceforth or henceforward.

Also, an indefinite Time; as, when, often, oftentimes, sometimes, seldom, daily, yearly, always, then, ever, never, again.

2. Of Place; as, where, here, there, elsewhere, every-where, no-where, some-where, any-where, within, without, whither, hither, thither, whitherward, hitherward, thitherward, toward, towards, upward, downward, forward, backward, above, below, whence, hence, thence, whithersoever.

3. Of Number; as, once, twice, thrice, four Times, five Times, six Times, &c. rarely, seldom, frequently, often.

4. Of

4. Of Order; as, lastly, last of all, secondly, thirdly, fourthly, fifthly, &c. so forth, finally.

5. Of Quantity; as, how much, how great, enough, sufficient, somewhat, something, nothing.

6. Of Affirming; as, verily, truly, undoubtedly, unfeignedly, yea, yes, truly, surely, indeed, &c.

7. Of denying; as, nay, no, not, in no wise, not at all.

8. Of doubting; as, perhaps, peradventure, by chance.

9. Of comparing; as, how, as, so, how much, less, least, more, very, rather, than, whether, either, neither, also, exceedingly, almost, well-nigh, little, less, least of all, as it were, alike, otherwise, differently, far otherwise, even as, in like manner, else, scarcely, hardly.

10. Of Quality; of which there are a very great Number ending in *ly*, formed from Adjectives; for there are but few Adjectives that cannot be made Adverbs by the Addition of *ly*; as, prudent-ly, wise-ly, just-ly, constant-ly, &c. and this Sort of Adverbs commonly admit of Comparison; the Comparative by *more*, and the Superlative by *most*; as, prudently, *more* prudently, *most* prudently, &c. for the Formation of the Comparative by *er*, and of the Superlative by *est*, of Adverbs in *ly*, is uncouth, and justly become obsolete; as, *hardliest* from hardly; *strongliest*, *stronglier*, from strongly; *easilier*,
from

from easily ; *highliest*, from highly ; *dulier* from
duly, &c.

SECTION XI.

Of the CONJUNCTION.

WHAT is a Conjunction ? A Conjunction is a Part of Speech which joins Sentences together, and shews the Manner of their Dependance upon one another.

Does the Conjunction join Words together ? No ; the Conjunction only joins Sentences together ; as, *Cæsar came, saw, and conquered* : Here the Conjunction *and* does not join together three single Words, but three Sentences ; thus, *Cæsar came, 1. Cæsar saw, 2. Cæsar conquered, 3.*

There are several Sorts of Conjunctions ; as,

1. Copulative ; as, and, also, both, neither, nor.
2. Disjunctive ; as, either, or.
3. Concessive ; as, though, although, albeit.
4. Adversative ; as, but, yet, notwithstanding, nevertheless.
5. Casual ; as, for, that, because.
6. Illative or Rational ; as, therefor, wherefor, seeing, since, forasmuch as.
7. Final or Perfective ; as that, to the end that.

8. Con-

8. Conditional; as, but if, if.
9. Exceptive or Respective; as, unless, except.
10. Diminutive; as, at least.
11. Suspensive or Dubitative; as, whether or not.
12. Expletive; as, now, truly, indeed.
13. Ordinate; as, thereafter, finally, moreover, however.
14. Declarative; as, to wit, namely.

Note, some of these Words, as they are taken in different Views are both Adverbs and Conjunctions.

SECTION XII.

Of the PREPOSITIONS.

WHAT is a Preposition? A Preposition is a Part of Speech, which being added to any other Parts of Speech, serves to shew their State, Relation, or Reference to each other: As, John lives *in* the City, *at* the Lion. The Kingdom *of* Heaven is prepared *for* the Righteous. I am going *to* London.

The Prepositions are of two Sorts, separable and inseparable. The separable are such as can be used alone, as well as in Composition, viz.

above

above	behind	from	till, or
about	beneath, or	in, or into	until
after	below	of, on, or	to
against	between, or	upon	toward
among, or	betwixt	out, or out of	under
amongst	beyond	over	with
at	by	through, or	within
before	for, off	thorough	without.

The Idea of Place is very obvious in all these Prepositions. The inseperable Prepositions making no Sense alone, they are used only in Composition. The English Prepositions used in Composition are, A, be, for, fore, mis, over, out, un, up, with. The Latin inseperable Prepositions used in the Composition of English Words, are Ab, or abs, ad, ante, circum, contra, de, dis, di, e, or, ex, en, enter, extra, in, inter, intro, ob, per, post, pre, pro, preter, re, retro, se, sub, subter, super, trans.

The Chief of the Greek Prepositions used in the Composition of English Words, are A, amphi, anti, hyper, hypo, meta, peri syn.

Of INTERJECTIONS.

WHAT is an Interjection? An Interjection is a Part of Speech thrown into Discourse, and denotes some sudden Passion or Emotion of the Soul; being a compendious Way of expressing a whole Sentence in one Word.

There

There are several Sorts of Interjections.

Some of them express,

1. Joy ; as, hey ! brave ! io !
2. Grief ; as, O ! ah ! alas ! woe is me ! i. e.
woe is to me !
3. Wonder ; as, O strange ! hah !
4. Surprize ; as, hah ! aha ! &c. &c.

The same Interjection denotes sometimes one Passion, and sometimes another.

The Interjection *O*, put before a Noun, expresses an Address to Persons or Things more emphatically ; as, O Mortals ! I am Cyrus, who conquered all Asia, envy me not a Grave ! O Woods ! O Fountains ! &c.—It answers to the Latin Vocative.

A R E-



A
R E G U L A R
ENGLISH SYNTAX.



WHAT is Syntax? Syntax is the right placing or joining of Words together in Sentences.

C H A P. I.
O f S E N T E N C E S.

WHAT is a Sentence? A Sentence is any Thought of the Mind, expressed by two or more Words joined together in proper Order, and it is either simple or compound*.

What

* I said in proper Order; because as Letters and Syllables would serve to no Purpose, but remain entirely
ly

What is a simple Sentence? A simple Sentence is that which has one Verb finite in it, and a Noun the Subject of that Verb; as, God is just?

What is a compound Sentence? A compound Sentence is two or more simple Sentences joined together; as, God is just, and Man is wicked. God is just, but Men are prone to Evil, and averse to that which is good.

What Words connect or join Sentences together? They are either Conjunctions, properly so called, or comparative Adverbs, or relative Pronouns.

Give me some Examples where a Conjunction is the Couple?

John danced, and Mary sung; Will you walk, or will you ride? It is neither hot nor cold.

Give me an Example where a comparative Word is the Couple?

As

ly insignificant, till properly combined into Words; so Words can convey no clear Idea or perfect Meaning, till properly ordered in Sentences: as, my of Diligence Reward a as Apple Master, the me an gave. Here are Words joined; but they convey no Meaning till joined according to the Propriety of the Language: Thus, the Master gave me an Apple as a Reward of my Diligence.

As in simple Sentences the true Sense is clearly expressed by the Words being placed in proper Order; so all Obscurity, as well as Inelegance, is avoided by the proper Arrangement of the conjunct Members of compound Sentences.

The Species of Sentences, illustrated by Ammonius from Homer, and by Boethius from Virgil, are five, viz.

As you behave to me, so will I to you. He sings better than I.

Give me an Example where a Relative is the Couple?

This is the Horse which I bought; that is the Man who sold the Horse.

Note, In every Sentence there is something said, but nothing can be said without a Verb, and there

viz. the Precative, Imperative, Interrogative, Vocative, and Assertive; all which are to be found occasionally in our own Poets.

The following are from Milton.

THE PRECATIVE.

—Universal Lord! be bounteous still
To give us nought but Good——

THE IMPERATIVE.

Go then, thou Mightiest, in thy Father's Might.

THE INTERROGATIVE.

Whence, and what art thou, execrable Shape?

THE VOCATIVE.

—Adam, Earth's hallowed Mould
Of God inspir'd——

THE ASSERTIVE OR ENUNCIATIVE.

The conquer'd also, and enslav'd by War,
Shall, with their Freedom lost, all Virtue lose.

can

can be no Verb without a Substantive Noun or Person ; as, the Master reads ; Boys should attend. For as a Verb denotes, 1. Either the Action or Motion of the Person, the Agent, or the Thing moving ; as, God created Man ; God said let there be Light, and there was Light : Or, 2. The Passion of the Substantive or Person, the Patient ; as, Truants are despised ; Diligence is praised : Or, 3. The Existence or Being of the Substantive or Person existing ; as, I am, Men are. And as there can be no Action without an Agent, nor Passion without a Patient, nor Existence without something existing ; so a Verb cannot be without a Substantive Noun or Pronoun expressed or understood.

S E C T I O N I.

Of the CONSTRUCTION of the NOUN and PRONOUN.

WHERE is the Substantive Noun or Pronoun (commonly called the Nominative Word or Case) to be placed ? The Substantive Noun or Pronoun that is, does, or suffers, is generally placed before the Verb in Construction ; as, I am ; John writes ; the Book is read.

Except, 1. When a Question is asked by how, what, when, where, whence ; as, How fares he ? What said she ? When came he ? Where was James ? Whence came they ? The Nominative Word is placed after all the helping Verbs, when they

they ask Questions? as, Does he hear? Did she speak? Will he come? Shall John write? May he play? &c. When there are two helping Verbs before the principal Verb, the Nominative Word is set betwixt them; as, Could he have spoken better? Should James have written? If there be three helping Verbs, the Nominative is set after the first; as, Should he have been admitted? Should the Book have been lettered?

Note, It is improper to ask Questions with principal Verbs; as, Fights he? Loves she? &c. I think it is hardly allowable in Poetry, as it tends to perplex an ordinary Reader; as,

But *errs* not Nature from this gracious End,
From burning Suns when livid Deaths descend?
Pope's Essay on Man.

2. The Nominative is, by way of yielding or Concession, set after the Verbs did, would, might, could, should, had, were, i. e. when these Verbs are put for, or supply the Place of (if) or (though); as, Did I (if I did) use him ill, &c. Would I (if I would) comply with, &c. Might we (if we might, proceed in that Manner, &c. Should John (if John should) come this Way, &c. Had I (if I had) known, &c. Were they (if, or though they were) to relinquish, &c.

3. When (there) goes before the Verb, the Nominative is set after the Verb; as, There was a Man (i. e. a Man was) in London, who, &c. There are Arms (i. e. Arms are) in the Tower; There is Corn (i. e. Corn is) in England; There
are

are Men (i. e. Men are) upon the Globe, who eat themselves, and yet survive that strange Repast.

4. When we would distinguish any Person or Thing in a particular Manner, in Answer to a Question, we put it before the Verb, and the Nominative after the Verb; as, It was Peter, it was Mary; it is the Dog; it was the Cat; it is the Sun, &c.

5. The Nominative Word is often set after Intransitive Verbs; as, after the Light Infantry marched the Grenadiers, then followed the Horse. The Nominative, in this Position, cannot be mistaken for the Accusative; because an Intransitive Verb cannot govern an Accusative.

6. The Nominative is placed after the Verb in a commanding Sentence; as, Go thou, or do thou go; Stay John; Here John: But in this Mood the Substantive is often understood, and we say, go, stay, come, &c.

For the third Person Singular, and the first and second Persons Plural of this Mood, we use the Verb (let), with the following State of the Pronoun after it; as, Let him read, let us read, let them read; which answers to the Imperative Mood of the Latins, the Nominative being understood, thus; *Legito (ille)*, *legamus (nos)*, *legunto (illi)*.

How are the Pronouns placed? The Pronouns have two States, viz. the foregoing and following State.

See the Table of Pronouns, which the Scholar must get by Heart.

The foregoing State is placed before the Verb; as, I love, thou lovest, he loves, we, ye, they love: But, as before observed, it is set after the helping

helping Verbs in a Question; as, do I? did he? shall I? should we? may they? &c. * and it is set both before and after the Verb am; as, I am, thou art, he is, &c. It was I, thou, you, he, she, we, they.

The following State is always placed after the Verb and Preposition; as, love me, hear him, teach us, help them; to me, for him, of her, by us, through them, by whom.

That is often used, but inelegantly, for *who*, *whom*, and *which*; as, The Man is happy that (who) sees the good that (which) God has placed before his Eyes, and pursues it; He is the very Man that (whom) I met in the Fields.

Whose is the Genitive Case of *who*, and signifies *of whom*; and though it has been seldom used by Prose Writers, but when it relates to Persons; as, a Man whose Morals I approve, i. e. the Morals,

* When a helping Verb asks a Question, it is understood to the principal Verbs which follow in the Sentence, and by it they are governed, and have their Sense explained and determined; as, did he not fear the Lord, and besought the Lord, and the Lord repented him of the Evil which he had pronounced against them, Jer. xxvi. 19. It ought to be, Did he not fear the Lord, and beseech the Lord, and did not the Lord repent him of the Evil? "If a Man have an hundred Sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth in to the Mountains, and seeketh that which is gone astray?" Matt. xviii. 12. If we supply the helping Verb, we shall see that it ought to be, Go, and seek; thus, and doth he not go, and doth he not seek, &c. for we cannot say doth goeth, doth seeketh.

of whom; a Woman whose Virtue we admire; that is, the Virtue of whom, &c. yet our Poets have taken the Liberty to use it for (of which); as in Milton.

Of Man's first Disobedience, and the Fruit
Of that forbidden Tree, *whose* mortal Taste, &c.
i. e. the mortal Taste of which, &c.

Thy Name affrights me, in *whose* Sound is
Death; i. e. in the Sound of which, &c. Shake-
spear.

Those Darts *whose* Points make Gods adore;
i. e. the Points of which, &c. Idem.

This Manner of Personification adds an Air of Dignity to the higher and more solemn Poetry, but it is highly improper in the lower Kind, or in Prose; as,

“The Question *whose* Solution I require,
“Is what the Sex of Women most desire.”
Dryden.

“Is there any other Doctrine *whose* Followers
“are punished? Addison. It ought to be *of which*
in both Places, i. e. the Solution *of which*; the
Followers *of which*.

The Relative *who* is used when we speak of Persons, and is Masculine and Feminine only; *which*, as a Relative, is Neuter, and applied to Things only, or to irrational Animals, without regard to Sex. *Which* indeed was anciently used for *who* in
relation

relation to Persons; and we find it used by Hooker; as "The Almighty *which* giveth Wisdom," &c. and by Shakespear; as,

Do you hear, Sir, of a Battle?

—Every one hears that

Which can distinguish Sound.

Had I been there, *which* am a silly Woman, &c.

Which is used in a Question, with relation to Persons as well as Things; as, *which* of the Gentlemen? *which* of the Ladies? *which* of the Horses? *which* of the Books? *Which* is still improperly retained in our Church Prayers for *who*; as, Our Father *which* (*who*) art in Heaven, &c. Spare thou them, O God, *which* (*who*) confess their Faults.

What is spoken in a Question with relation either to Persons or Things. *What* stands for both the Antecedent and the Relative; as, that was *what* I expected; that is *the Thing which* I expected †.

† *That* was formerly but improperly used, as including the Relative *which*; as, to consider advisedly of *that* is moved. Bacon. It should be of *that which* is moved. She appeared not to wish *that* without doubt she would have been very glad of. Clar. Hist. It ought to be *that which* without doubt, &c. "We speak *that* we do know, and testify *that* we have seen, John iii. 11. It ought to be in both Members of this Sentence *that which*. It was likewise used for *that which*; as, and this is *it* men mean by distributive Justice, and (*which*) is properly termed Equity. Hobbs. It ought to be *what*, or *that which* Men, &c.

Its is the Genitive Case, or Possessive for *of it*, and is generally more elegant than (of it); as, his Distemper returned with *its* usual Violence; better than with the usual Violence of it. By an Earthquake one had his Plantation removed from *its* Place; better than from the Place of it. Fire, by *its* vehement Heat, &c. better than by the vehement Heat of it. Thunder, by *its* rumbling Noise, &c. better than by the rumbling Noise of it. (Of it) is used after *whole* and *none*; as, the whole of it; none of it; and after partitive Words; as, a Part of it, some of it, a third of it, a fourth of it, &c. but we frequently leave out (of it) after these Words, and say, you shall have the whole, none, a Part, some, a third, a fourth, &c. Formerly the Neuter Pronoun *it* had no Variation of Case, and *his* was used for the Possessive *its*; as, Learning hath *his* Infancy, &c. instead of *its* Infancy. *It's* for *it is* is vulgar; *'tis* is used. *His* is used for *its* in Personification; as,

———And the Thunder,
Winged with red Light'ning and impetuous
Rage,
Perhaps hath spent *his* Shafts.

Milton's Par. Lost.

Thou must always be followed by *thy* and *thine*, and not by *you* and *your*; as, thou, and thy Son, and thy Daughter, &c. not *thou* and *your* Son, &c. Dost *thou* not perceive, that all the Advantage will be *thine*, or thy own; not yours, or your own. If *thy* lead in the Sentence, then *thou* must follow; as, *thy* Father was here, while
then

thou wast in Town ; not while you were. *Your* and *yours* must always follow *you* ; as, *you* and *your* Family, and all that is *yours* ; not you and thy Family, &c. If *your* lead, then *you* must follow ; as, *your* Memory is good, but *you* do not exercise it.

Now, now I seize, I clasp *thy* Charms,
And now *you* burst, ah, cruel ! from my Arms.
Pope.

It ought to be *your* in the first Line, or *thou* burstest in the second.

SECTION II.

Of the CONSTRUCTION of VERBS.

1. **A** VERB must agree with the Substantive or Nominative Word before it, in Number and Person, whether the Number or Person be expressed by the Terminations of the principal Verb, or, in a more emphatical Manner, by the auxiliary Verbs ; as, I love, or I do love ; thou lovest, or thou dost love ; or you love or do love ; he loves or loveth, or he does or doth love ; we love or do love ; ye or you love or do love ; they love or do love : Not I loves, or I does love ; thou loveth, or thou doth love, &c.

2. The Noun or Nominative Word is often elegantly understood to its Verb or Verbs ; as, Cesar came, saw, and conquered ; i. e. Cesar came, and Cesar saw, and Cesar conquered. God
E 3 loves,

loves, protects, supports, and rewards the Righteous ; i. e. God loves, and God protects, and God supports, and God rewards the Righteous. And again, the Verb is often understood to its Noun or Nouns ; as, he dreams of Gibbets, Hal- ters, Racks, Daggers, &c. and is haunted with Ghosts, Furies, Devils, &c. i. e. he dreams of Gibbets, and he dreams of Halters, &c. and he is haunted with Ghosts, and he is haunted with Furies, &c.

3. We put *it* before some Verbs (called by the Latins impersonal Verbs) when the Nominative is understood ; as, it thunders, it rains, it snows, it hails, &c. i. e. Thunder thunders, Hail hails, &c. or Thunder is, Rain is, Hail is, &c. But there are, properly speaking, no impersonal Verbs in any Language ; for some Nominative is always understood : we see it expressed in English by *it*.

4. Two or more Nouns of the Singular Num- ber, with a copulative Conjunction between them, must have a Verb Plural ; as, the King and Queen *are* gone to Richmond ; not *is* gone.

Note, 1. *I and another* is as much as (we) the first Person Plural ; as, I and John (we) are going to Town. 2. *Thou and another* is as much as (ye) the second Person Plural ; as, thou and James (ye) dance very well. 3. *He, she, or it, and another*, is as much as (they) the third Person Plural ; as, he and Thomas (they) were sent to Town ; she and Mary (they) live in Town ; it and the Book (they) cost, &c.

5. If the Infinitive Mood, or a Sentence, be the Nominative to the Verb, we generally set the Infinitive or the Sentence after the other Verb, and put *it* before it; as, it is a mean-spirited Action to steal, i. e. to steal is a mean-spirited Action. It belongs to the King to punish rebels, i. e. to punish Rebels belongs to the King.

6. An Active Transitive Verb governs a Noun signifying the Subject of the Action (called in Latin the Accusative Case); as, love God, honour the King, reverence your Parents: But as our Nouns have no Diversity of endings, this Government will be more evident from the Pronouns, which have Terminations for this Case; as, he came to see me, to teach him, to wake her, to inform them, to hear you, &c. *

7. When two principal Verbs come together, the latter is put in the Infinitive Mood, i. e. with (to) before it, which answers to the Infinitive Mood of the Latins; as, I love to study, he desires to learn. The Sign (to) is never set after any of the helping Verbs before another Verb, except after *ought*; as, he ought to pay it; nor after *let*, *bid*, *dare*, *go*, *need*, *make*, *see*, *hear*, *feel*; for we can-

E 4

not

* Two of our greatest Poets have used *ye* very improperly, as the following State or Accusative Case plural instead of *you*; as,

The more Shame for *ye*, holy Men; I thought *ye*.
Shakespear.

His Wrath, which one Day will destroy *ye* both.
Milton's Par. Lost.

not say, I will make you *to* go, I will make you *to* hear, I will make him *to* come, he bade him *to* say it, he bade him *to* ride, to see him *to* make so much Fufs, &c. but (*to*) must always be left out, and we must say, I will make you go, I will make you hear, I will make him come, he bade him say it, &c.

8. The Mood, viz. I burn, thou burn, he burn, we, ye, they burn, formerly used by the purest Writers, and by some called the Conjunctive Mood, because it is always preceded by some of the Conjunctions, *if*, *that*, *tho'*, *altho'*, *whether*, and often by the Words, *ere*, *before*, *except*, *unless*, *whatsoever*, *whomsoever*; and Words of wishing is much neglected by modern Writers, and confounded with the Indicative Mood. Some Conjunctions indeed require the Indicative; but it appears to be a general Rule, and practised by our best Writers, that whatever is conditional, doubtful, contingent, concessive and exceptive, is expressed in the Subjunctive Mood, preceded by the above-mentioned Conjunctions; as, "Doubtless *thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.*" "Though he *fall*, he shall not be utterly cast down." In the former Sentence there is a Concession and Contingence; in the latter, a Contingence and Condition.

The following Sentences ought not to be expressed in the Subjunctive Mood; "If thou *be* the Son of God;" "tho' he *were* a Son, yet learned he Obedience by the Things which he suffered;" "whether it *were* I or they, so we preach;" tho' he *were* divinely inspired, and spake

“spake therefor as the Oracles of God, with supreme Authority, tho’ he *were* endowed with “supernatural Powers,” &c.

In these Sentences there is no doubtful Supposition or Concession; and therefor the Indicative would express a more clear and determinate Sense; thus, if thou art the Son of God; tho’ he was a Son, &c. whether it was I, &c. tho’ he was divinely, &c. tho’ he was endowed, &c.

The Sense of the following Sentences is not determinate. Milton, speaking of Light, says,

Before the Sun, before the Heav’ns thou *wert*.

I knew thou *wert* not slow to hear. Addison.

Remember what thou *wert*. Dryden.

Thou, Stella, *wert* no longer young,
When first for thee my Harp I strung. Swift.

In all these Places it ought to be *wast* of the Indicative Mood.

SECTION III.

Of the CONSTRUCTION of ADJECTIVES.

1. **T**HE Adjective is joined to its Substantive, without any Difference of Case, Gender, or Number, except *this*, which makes *these*, and *that*, which makes *those*, and *other*, which makes *others* in the Plural; and these Cases,

whose, whom, his, hers, its; from who, he, her, it.

2. Though in Nature we think of the Noun before the Adjective, yet in our Language the Adjective is placed immediately before the Substantive, of which it expresses the Quality, Manner, or Property; as, a good Man, a chaste Woman, a sweet Orange; good Men, chaste Women, sweet Oranges.

Except, 1. When a Verb comes between the Adjective and Substantive; as happy is the Man, for the Man is happy; just art thou, O God, and righteous are thy Judgments, for, O God, thou art just, and thy Judgments are righteous.

2. Or when some other Word depends upon the Adjective; as, a Man true to his Trust, a Subject loyal to his Prince.

3. The Adjective is often transposed in Poetry, for the greater Harmony of the Verse: as,

Hail Bard divine!

4. When there are more Adjectives than one joined together, (or one Adjective with its depending Words) the Adjective is generally placed after the Noun; as, a Prince both wise and valiant, a Prince skilful and political in Military Affairs.

3. A Noun with its Adjective (or any governing Word with its Attendants) is as one compound Word, whence the Noun and Adjective so joined do often admit another Adjective, and sometimes a third, and so on; as, a Man, an old Man,
Man,

Man, a very good old Man, a very learned, judicious temperate old Man.

4. When an Adjective has a Preposition before it, with the Noun understood, it takes the Nature of an Adverb, and is reckoned as such; as, in general, in particular, in earnest, of late, &c. i. e. generally, particularly, earnestly, lately, &c.

Some of our best Writers, with great Impropriety, have sometimes used the Adjective instead of the Adverb in *ly*; as, suitable, agreeable, indifferent, conformable, honest, excellent, marvellous, &c. for suitably, agreeably, &c. This Solecism becomes more evident, when we consider, that the Termination (*ly*) supplies the Place of, and signifies the same as Manner or Way; so that we should either say, he behaved in a Manner suitable to his Dignity, or he behaved suitably to his Dignity; Homer describes this River in a Manner agreeable to the vulgar Reading; or, Homer describes this River agreeably to, &c.

Most Adjectives admit of Manner or Way, and then have the Nature of Adverbs: But perhaps the Use of the Adverb is generally more elegant. We ought not to say, extreme elaborate, with Dryden, nor extreme unwilling, and extreme subject, with Swift; but, extremely elaborate, extremely unwilling, &c. Excellent well, exceeding good, are improper Phrases; we ought to say, excellently well, exceedingly good.

5. The ordinal Numbers, first, second, third, fourth, fifth, sixth, &c. are never put before Nouns Plural; for we never say the first Men, the second Women, the third Boys.

6. *Others* is used only when the Noun is referred to, or understood. The Adjective *both* is put only before Nouns of the Plural Number; as, both Men, both Women, both Things; for both the Man and the Woman is a particular Phrase.

7. *All* being put to a Substantive of the Singular Number, signifies the whole Quantity; as, all the Wine; that is, the whole Quantity of the Wine: But being put before a Substantive Plural, it signifies the whole Number; as, all the Men, i. e. all the Number of the Men.

8. *Every* is joined only to a Substantive Singular; as, every Man, every Woman, every Thing; unless the Plural Noun conveys a collective Idea; as, every three, seven, ten, hundred Years. *Every* was formerly used as an Adjective by itself, for *every one*; as, he sent to relieve every of them, he commanded all and every of them, &c. we now say, *every one* of them.

9. *Much* is added to a Substantive Singular, and denotes a great Quantity; as, much Wine; i. e. a great deal of Wine.

Many is joined with a Substantive Plural, and signifies a great Number; as, many Men, many Women, many Things, for a great Number of Men, Women and Things: For many a Man, many a Time, many a one, many a one there be, &c. are particular Modes in common Discourse, and scarcely to be used.

10. *More*, with a Substantive Singular, signifies a greater Quantity; as, more Wine, i. e. a greater Quantity of Wine: But, when added to a Substantive Plural, it denotes a greater Number; as, more Men, i. e. a greater Number of Men.

So

So *most*, with a Substantive Singular, denotes the greatest Quantity, with a Substantive Plural, the greatest Number.

11. *Each* and *either*, as Distributives, are joined with Nouns, Pronouns, and Verbs of the Singular Number only. *Each* signifies *both* of them, or *every one* of any Number, taken distinctly or separately. *Either* signifies whether the one or the other, or whichsoever of the two, taken disjunctively. The correspondent Word to *each* is *other*; "Let *each* esteem *other* better than *themselves*," Phil. ii. 3. Here, contrary to the Rule, the Pronoun is of the Plural Number: It ought to be *himself*; for the Construction is, better than *each* esteems himself. "It is requisite that the Language of an Heroic Poem should be both perspicuous and sublime: In proportion as *either* of these two Qualities *are* wanting, the Language is imperfect." Addison's Critique on Paradise Lost. Here, contrary to the Rule, the Verb is of the Plural Number: It ought to be *is* wanting; for *either* signifies only the *one*, or the *other*, which *other* is another *one* disjunctively. *On*, or of *either* Side, on *either* Hand, &c. are improper Phrases; we ought to say *on*, or *of each* Side, &c.

12. *Enough*, the Singular Number, is joined only to Nouns Singular, and denotes Quantity; as, Bread enough, Meat enough, Wine enough, &c. but *enow*, the Plural of *enough*, is joined only to Nouns Plural, and denotes Number; as Men *enow*, Books *enow*, &c.

Note,

Note, There are some Verbs used as Adjectives by our Poets ; as, *situate*, *devote*, *annihilate*, *contaminate*, *elate*, *exhaust*, &c. but it would be very improper to use them in Prose ; their Passive Participles should be used thus, *situated*, *devoted*, *annihilated*, &c.

Of the CONSTRUCTION of the ARTICLES and the PARTICIPLE, when used as an ADJECTIVE.

THE Articles which have the Nature of Adjectives, are placed immediately before the Noun ; as, a Man, an Eye ; the Men, the Eyes, &c. and when an Adjective is joined with a Noun, the Articles are set before both ; as, a good Man, an honest Man ; the good Men, the honest Men ; except after the Words *so*, *too*, *as*, and *what*, and *such*, when used adjectively ; as, *so small a Reward* ; *too great a Sum* ; as *honest a Man* as lives ; *what an Eye ! what a Beast !* where we see the Article placed betwixt the Adjective and the Noun.

The definite Article *the* is set before the Adjective, when the Substantive is understood ; as, the virtuous (Man) shall be rewarded ; the wicked (Man) shall be punished ; the just (Man) shall live by Faith, &c.

The Article *the* should never be set before any Noun, but when we would define that Noun in a particular Manner ; “ those that determine about
“ the World’s End, and other such the *Points* of
“ Pro-

“Prophecy ;” the Word *Points* is noway particular, and therefor should have been without the Article *the* ; “and I persecuted this way unto *the* “Death ;” it ought to be unto Death ; for no particular Death is here meant, but Death in general. God Almighty hath given Reason to a Man to be a Light unto him: This is too particular ; it ought to be, to Man in general.

The collective Numbers that admit of the Article *a* before them, are Million, Thousand, Hundred, Score, Dozen ; as, a Million of Money, a Thousand Years, a Hundred Men, a Score of Sheep, a Dozen of Wine. No other Number admits of the Article *a* before it ; for we cannot say a three, a five, a ten, a twenty, a fifty, a two hundred, a three thousand, a ten million, &c.

The Adjective *few* admits of the Article *a*, tho’ joined to Nouns Plural ; as, few Men, few Women, few Things : So does *many*, with *great* before it ; as, a great many Men, a great many Women, a great many Things. *Few* and *many*, in this Sense, are taken collectively ; *few* means a small Number, and a *great many* means a great Number.

When a Participle is used adjectively, the Article is placed before it ; as, a willing Horse, a scolding Wife, a scalded Leg, a carved Head ; except after *such* and *what* ; as, such a hardened Sinner ! what a charming Voice !

The Active Participle, with a Preposition before it, and retaining the Government of its Verb, answers to the Latin Gerund ; as, you will grow wise by reading, and by hearing good Sermons ;
and

and you will be happy by practising what you read, and by persevering in Virtue.

The Active Participle, with the Article *the* before it, and the Preposition *of* after it, has the Nature of a Noun, expressing the Action itself, which the Verb signifies; as, these are the Ring-leaders, by *the securing of* whom Peace may be restored; this is the Letter, by *the comparing of* which you will be satisfied: Or, perhaps, such Phrases may be more elegantly expressed by the Participle or Gerund; as, these are the Ring-leaders, by *securing* whom, &c. by *comparing* which, &c. We must not say, by *the securing* whom; because this is destroying the Government of the Participle as a Noun, and giving it improperly the Regimen of a Verb; nor must we say, by *securing of* whom; for that would be depriving the Gerund of its verbal Government, by which, as an Active Transitive, it would govern the oblique Case *whom*. Therefor both the Article and Preposition must be expressed, or both left out; as, Poverty turns our Thoughts too much upon *the supplying of* our Wants, and Riches upon *enjoying* our Superfluities. Addison. Where, in the first Member, they are both expressed, and in the second they are both left out.

The Case, called in Latin the Ablative Absolute; but which is always the Nominative in English, is formed by the Participle, independently of the rest of the Sentence, when the Adverbs, *when*, *while*, *after*, are left out; as, the Sun *rising*, (or while the Sun rises) Darkness flies away; these Points being settled (when these Points were settled) he withdrew; the Parliament being dissolved
(after

(after the Parliament was dissolved) the Lords retired to their Country Seats. That this Case is always the Nominative (for we have no Ablative) will be more evident from the Pronoun; as,

God from the Mount of Sinai, whose grey Top
Shall tremble; *He descending*, will himself,
In Thunder, Lightning, and loud Trumpets
Sound,
Ordain them Laws. Milton's P. Lost, xii. 227.

But in Book ix. 129, he inadvertently uses the oblique Case of the Pronoun; as,

For only in destroying I find Ease
To my relentless Thoughts; and *him*, de-
stroy'd, &c.

It ought to be *he*, i. e. he being destroyed, viz. Man. "Solomon was of this Mind, and I make
"no doubt but he made as wise and true Proverbs
"as any body since; *him* only excepted, who was
"a much greater and wiser Man than Solomon."
Tillotson. It should have been *he*, i. e. he only being excepted. *Him* would have been right after the Verb or Active Participle, except *him*, or excepting *him* only who was, &c. but this Form of Construction he did not intend.

The Active Participle, when put after simple Verbs, supplies the Place of the Infinitive Mood; as, I like *walking*, i. e. to walk; I hate *trifling*, i. e. to trifle; she loves *dancing*, i. e. to dance, &c. And also after the Prepositions of, to, for, in; as, desirous of *learning*, i. e. to learn; addicted to *lying*, i. e. to lie; Grass fit for *mowing*, i. e.
to

to mow; he delights in *riding*, i. e. to ride. It supplies the Place of a Noun, after the Preposition *with*; as, wearied with *walking*, i. e. with the Exercise of walking; blind with *weeping*, hoarse with *speaking*, i. e. with the Actions of weeping and speaking; but these last Examples are, more properly speaking, Gerunds; wearied with walking, *defessus ambulando*.

Note, A Solecism altogether inexcusable still prevails; I mean the using of the Preter Time after the Verbs *have* and *be*, instead of the Passive Participle; as, I have wrote, for I have written; he was drove, for he was driven; he has spoke, for he has spoken; it was stole, for it was stolen; I am took, for I am taken; he was bore, for he was borne, &c. In these Examples a Verb, without the least Necessity, is absurdly used to supply the proper Participle. Several of our Writers of the first Note have sometimes inadvertently fallen into this Impropropriety; but it is hoped, that Men of Learning, who are studious of correct Composition, will for the future, be exemplary in rejecting such Barbarisms; otherwise the few Traces of Analogy that are to be found in our Language will, in a little Time, be utterly annihilated.

The following Examples would, at first Sight, be condemned as big with Absurdity; I have saw, I have knew, he was flew, he has did, it was gave, he is went, his tooth is drew, &c. and yet they are not more improper than the former, only not so familiar to the Ear.

SECTION IV.

Of the CONSTRUCTION of ADVERBS.

THE Adverb *yes* is more genteel as an Answer than *yea*, which is seldom used but by the People called Quakers. We use *I* as an Answer, in a familiar, careless, or merry Way; as, I, I, Sir, I, I; but to use *ay* is accounted rude, especially to our Betters.

No stands alone in an Answer; as, will you go? No. But *not* must always be joined to some other Word; as, will he go? He will *not* go.

No is sometimes used instead of *not*; as, I will stay whether he will or *no*: But this Construction is wrong; for as *no* is used absolutely, i. e. without being joined to another Word as an Adverb, it ought to be, I will stay whether he will or not; *will* being understood in the second Member, i. e. I will stay whether he will or (will) not.

No is used adjectively before a Substantive for *none*; as, no Man, no Woman, no Horse, &c.

None is used for no one, not any.

Nay is emphatically and elegantly used to correct an Error in ourselves or others; as, he sings as well as you; nay better. "If a Son should strike his Father, not only the Criminal, but his whole Family, would be rooted out; nay, the Inhabitants of the Place where he lived
" would

“ would be put to the Sword; *nay* the Place it-
 “ self would be razed.” Addison, Spect.

Two Negatives, or two Adverbs of denying, destroy one another, and make an Affirmation in our Language; therefor we must not say, I cannot eat none, I cannot dance none, &c. for these make Affirmatives, and signify as much as, I can eat some, &c.

———— Nor knew I ~~not~~

To be, both Will and Deed, created free.

Milton's Par. Lost, v. 548.

That is, I knew that I was created free, in respect both to my Will and Actions. This Form of writing was much used anciently, but is now justly obsolete.

The leading Adverbs, *whether*, *either*, *neither*, *not*, relate to two Persons or Things; *whether* and *either* require *or* to follow each of them in a Sentence; as, *whether* you *or* I write; *either* you *or* I must write, &c.

If *neither* be in the first Member of a Sentence, then *nor* is in the second; as, I have *neither* seen *nor* heard of him since: But if *not* be in the first Member, *neither*, but more elegantly *nor*, is in the second; as, I have *not* tasted Wine to Day, *nor* (*neither*) have I seen any.

Or is often improperly used for *nor*; the former is disjunctive, and affirms something of two Subjects; the latter is a Copulative, and denies both Subjects; as, it is either white *or* black, i. e. it is one of them; it is neither white *nor* black; that is, it is neither of the two. It would be Non-sense

sense to say, it is neither white *or* black; it is neither Bread *or* Cheese, &c. *Nor* and *Or* are often used in the first Member of a Sentence in Poetry for neither and either, as,

I nor (*neither*) love myself nor thee.

BEN. JOHNSON.

Or (*either*) other Worlds they seem'd, or happy Isles.

MILT. PAR. LOST.

But in Prose, *whether*, *either*, must always precede *or*; and *neither*, *not*, must precede *nor*. *Either* is sometimes used alone in Scripture for *or*, but very improperly; as, Can the Fig-Tree bear Olive-Berries, *either* a Vine-Figs? it ought to be *or* a Vine-Figs?

Never is often improperly used for *ever*, tho' their Significations are quite opposite; as, If I should offer him *never* so much he will not comply. They may be destroyed if they were *never* so many. It must be considered as one Picture tho' made up of *never* so many Particulars. Let it be *never* so difficult, he will accomplish it. Charm he never so wisely, &c. It ought to be *ever* in all these, and such like Phrases; *i. e.* how much soever, how difficult soever, how wisely soever.

The Comparative Adverbs *than* and *as*, have the foregoing State of a Pronoun after them, when the Verb is not repeated in the last Member of the Sentence; as, He is taller than she (*is*). She reads better than he (*reads*). He is as fat as I, *i. e.* as I am. He is as good as she (*is*). But if a Verb or Preposition expressed or understood comes

comes between *than* or *as*, and the Pronoun; then the Pronoun is governed by the Verb or Preposition, and must be of the following State; as, You love *him* better than *me*, i. e. than you love me. You gave *him* more than *me*, i. e. you gave to him more than to me. I love *her* as well as *him*, i. e. as I love him. It is as hurtful to him as *me*; i. e. as to me.

The Adverb in *ly*, is generally placed after the Verb of which it expresses the Manner; as Cicero spoke elegantly, Alexander fought valiantly, Sarah dances admirably; but it is placed before Adjectives and Participles; as, Mary is vastly fair, Susan is extremely handsome, he is constantly attending, diligently advancing, strenuously opposing, &c. it was judiciously applied, properly defined, greatly admired, &c. *Not* is placed after the Verb, or betwixt the helping Verb and the principal Verb; as, I love him *not*, or, I do *not* love him; I feel it *not*, or, I do *not* feel it. The other Adverbs are placed indifferently, either before or after; but always close or near to the Words they affect.

Of the CONSTRUCTION of CONJUNCTIONS.

CONJUNCTIONS which connect Sentence to Sentence, are always placed betwixt the two Propositions or Sentences which they unite.

Conjunctions connect like Modes, therefor, the Construction of the following Sentence is improper.

“ Tho’

“ Tho’ Heaven’s King
Ride on thy Wings, and thou with thy Com-
 peers
 Us’d to the Yoke, *draw’st* his triumphant
 Wheels
 In Progress thro’ the Road of Heav’n Star-
 pav’d.

MILTON’s Par. Lost, 4.—973.

Here the Modes are confounded, *ride* is of the Subjunctive, and *draw’st* of the Indicative; it ought to be *draw*.

In the following Example the Tenses are confounded.

———“ But what Pow’r of Mind
 Foreseeing or presaging, from the Depth
 Of Knowledge past or present, *could have fear’d*
 How such united Force of Gods, how such
 As stood like these, *could ever know* Repulse?”

PAR. LOST. I.—626.

It ought to be *could e’er have known*. Milton frequently Confounds the Tenses in his Paradise Lost.

The Tenses, it is true, do not depend upon the Conjunctions; but the Sense, which is the surest Guide, will always determine. Let it be observed, that to vary the Construction in the same Period is always unpleasant.

The Conjunctions *and*, *nor*, *or*, connect like States of the Pronoun; as, He accuses him, and her, and me; not he accuses him, and she and I. It was neither he nor she, not neither he nor her.

her. Either you or he must go, not either you or him, &c.

The Conjunction *because* was formerly used to express the Motive or End; as, the Multitude rebuked them, *because* they should hold their Peace. Matt. 20, 21." It is the Case of some to contrive false Periods of Business, *because* they may seem Men of Dispatch." Bacon. We now with more Propriety use *that*.

Some Conjunctions have their Correspondent-Conjunctions; as, whether and either have *or*, neither has *nor*, as we have seen already; though or although has *yet* and sometimes nevertheless; as, Tho' he fall, *yet* shall he not be cast down. *As* has *as*; expressing a Comparison of Equality; as, Mary is as fair *as* she. He is as bad *as* she. But if the Sentence be Negative, *as* is put after *so*; as, He is not *so* hardened *as* she. He is not *so* tall *as* I. Sometimes the first *as* is understood; as, white *as* Snow, light *as* Day, bright *as* the Sun. Granville. i. e. as white as Snow, as light as Day, &c.

So—as, is now used in Comparison only; it was formerly used to express a Consequence; but the consequential Sense is now better expressed by *so that*; as, Do your Duty, *so that* you may have nothing to repent of: Here the Consequence upon Failure, is *Repentance*, something to be repented of. *So* is often separated from *that*, and takes Place in the first Member; as, He behaved *so* outrageously, *that* they were forced to tie him; the Consequence is easily discerned, it always follows *so that*, or *that*; *tying him* was the Consequence of his outrageous Behaviour.

SECTION V.

Of the CONSTRUCTION of PREPOSITIONS.

THE Prepositions, which shew the various States, Relations and References of one Part of Speech to another, are naturally placed betwixt the Words whose Relation and Dependance each of them is to express: As, Sometimes a Conscionousness *of* worth, a Nobleness and Elevation *of* Mind, joined with a Firmness *of* Constitution, gives Lustre and Dignity *to* the Aspect, and makes the Soul as it were shine *through* the Body.

The separable Prepositions are generally set after the Verb, and affect its Sense; so that the Phrase is clear or obscure, according to the proper or improper Use of the Preposition; as, to *fall* is to drop from a higher Place, but to *fall off*, is to apostatize; to *fall on*, to make an Assault; to *fall out*, to happen, also to quarrel; to *fall under*, to be subject to; as, It fell under their Cognizance, &c. &c.

We may observe, That the Noun has generally the same Preposition after it that the Verb requires from which it is derived; as, to comply *with*, so in Compliance *with*; to condescend *to*, so in Condescension *to*; to subject *to*, so in Subjection *to*; to depart *from*; so a Departure *from*; to swerve *from*, so a swerving *from*; to dissent *from*, so a Dissenter *from*; to bestow a Favour *upon*, so a Bestower of Favours *upon*; to derogate *from*, so a Derogation *from*; he whom you accuse

of Theft, is also accused *of* Murder, so an Accusation *of* Theft *of* Murder, &c.

Several Nouns require the Preposition *of* after them; as, in Commemoration *of*, in Consideration *of*, in Vindication *of*, in Support *of*, in Defiance *of*, in Defence *of*, in Justification *of*, (but we say in Justice *to*) without any Diminution *of*, and not *to*, &c. &c.

Adjectives which signify an Affection of the Mind, require *of* after them; as, mindful *of* Favours, ignorant *of* Fraud, conscious *of* Guilt, desirous *of* Learning, greedy *of* Glory, covetous *of* Money, &c.

The Preposition is frequently separated from the Relative which it governs, and is placed after the Verb at the End of the Sentence; as *whom* do you dine *with*? for with whom do you dine? Is that the Book *which* I spoke *of*, for, of which I spoke? George is a Monarch *whom* his Subjects delight *in*, for, in whom his Subjects delight. This Form prevails in common Discourse, and in the familiar Style; but it is certainly more elegant to place the Preposition immediately before the Relative, especially in the solemn Style. “It is the God of the Universe *whom* we worship, *whom* there is none like *to*, and *whom* we live, move, and have our Being *in*.” Here the Inelegance of the Sentence is glaring; it ought to be *to whom* there is none like, and *in whom* we live, move, &c.

In and *into* are often improperly used, the one for the other. *In* always signifies Rest, or Motion in a Place; as, He is sleeping *in* the Dining-Room, he stands *in* the Stable, it lies *in* the Cellar,

lar, she is washing *in* the Kitchen, they are dancing *in* the Hall, he is running up and down *in* the School, it is the Business *in* which he is still engaged, not *into*, &c. *Into* denotes Enterance, and signifies Motion to a Place; as, He is gone *into* the Dining Room, *into* the Parlour, *into* the Cellar, *into* the Country; He fell *into* a Trap, into a Snare, *into* a Pit, *into* the River, the Point went *into* his Belly, not *in*, &c. *Into* denotes the Change of one Person or Thing into another; as, Narcissus was turned *into* a Flower, he turned the Water *into* Wine, the Sun shall be turned *into* Darkness, and the Moon *into* Blood, &c.

Foreign Gentlemen at their first Coming here, are apt to use *at* for *to*; as, I am going *at* the Coffee-House, he is gone *at* Paris, at Rome, &c. instead of *to* the Coffee-house, *to* Paris, *to* Rome, &c. *at* signifies *in*, and it should be observed, that we can go *from*, but not *to* a Place which we are already in. So they are apt to use *to* for *at*; as, When I was *to* the Coffee-House, when he was *to* Paris, when I was *to* Rome; for, when I was *at* the Coffee-house, when he was *at* Paris, when I was *at* Rome.

By the Prepositions we express the Cause, the Instrument by which, wherewith, and the Manner how a Thing is done; as, I am pale *for* Fear; he was killed *with* a Sword, the Enemy advanced *in* three Columns.

A proper Knowledge of the Use and Significancy of Adverbs, Prepositions, and Conjunctions, is of the utmost Importance. These Particles have been justly denominated the Nerves and Ligaments of Language; and it is upon a

proper Application of them, that the Beauty, Perspicuity and Propriety of Style chiefly depends.

Having treated of the Construction of the several Parts of Speech, one great and indispensable Requisite still remains, which is to reduce to Practice what is most essential, by Examples of false Syntax under general Rules; without which, neither Youth at School, nor grown Persons who would become their own Teachers, will so readily attain to the ultimate End proposed; Namely, that (by what has been already advanced, and the Observations that will naturally fall under those Rules) they may become Masters of all the Variety of English Construction worthy of the least Notice*.

The

* Milton, in Conformity with the Practice of the antient Poets, has infused a great many Latinisms as well as Grecisms, and sometimes Hebraisms, into the Language of Paradise Lost, which must be observed to the Scholar, as the Construction is foreign to the English Idiom. Mr. Addison, in his Critique upon that Poem, quotes the following.

“ *Nor* did they *not* perceive the evil Plight
 “ In which they were, *or* the fierce Pains *not* feel.”

B. I. 335.

It has been observed already, that two Negatives destroy one another, and make an Affirmation: The Sense therefor is, They did perceive the evil Plight in which they were, and they did feel the fierce Pains.

The Construction of Sentences is chiefly by Concord and Government.

Concord is, when one Word agrees with another in Case, Gender, Number and Person.

Government is, when one Word causeth another to be in some Case or Mode.

CONCORD 1. The Verb must agree with its Nominative before it in Number and Person.

2. Substantives signifying the same Thing agree in Case, as, The Lord God, Paul the Apostle, King George, &c.

3. Collective Nouns agree either with a Singular or Plural Verb.

4. The Relative Pronoun must agree with its Antecedent in Gender and Number.

5. The Adjective must agree with its Substantive in Number.

F 3

GOVERN-

" Yet *to* their General's Voice they soon obey'd
Innumerable." B. 1. 337.

By leaving out *to*, the Construction becomes English.

" Who shall tempt with wand'ring Feet
The dark unbottom'd infinite Abyss,
And through the *palpable Obscure* find out
His uncouth Way, or spread his airy Flight
Upborne with indefatigable Wings
Over the *vast Abrupt*! ere he arrive
The happy Isle" ? B. 2. 404.

The *palpable Obscure*, here, are two Adjectives, the latter of which is used for a Substantive, as again in *vast Abrupt*. Milton often uses Adjectives as Substantives,

GOVERNMENT. Verbs, Nouns, Participles, Conjunctions, and Prepositions, have a Government in our Language.

1. Active Transitive Verbs govern the Case, called in Latin, the Accusative.

2. The Verb *to Be*, always governs a Nominative, unless it be of the Infinitive Mood.

3. One Noun governs another in the Genitive Case.

4. Active Participles govern the Case of their own Verbs.

5. Con-

tives, and Substantives again as Adjectives; and sometimes there are two Substantives, the former of which is used for an Adjective, as, *the ocean Stream*, 1. 202. *the bullion Dress*, 1. 704. — *ere he arrive the happy Isle*, for *at the happy Isle*. Milton often leaves out the Preposition; *Here he had ^{need} ~~use~~ all Circumspection*, B. 2. 413. for *of all Circumspection*. Shakespear expresses himself in the same Manner, 3 Hen. 6. Act 5.

— Those Powers, that the Queen
Hath rais'd in Gallia, *have arriv'd our Coast*,
for *on* our Coast.

Tho' this Form of Construction may be allowed in Poetry, yet it is by no Means justifiable to leave out the Preposition in Prose, which Milton has done in his Preface to the Judgment of Martin Bucer, P. 276. Edit. 1738. "And he, if our Things here below arrive *him* where he is," &c. and again, in his Treatise of Civil Power in Ecclesiastical Causes, P. 553. "Let him also forbear Force—lest a worse Woe arrive *him*: *Befall* would have been a more proper Word in this latter Sentence, and could have been used without the Preposition,—lest a worse Woe *befall him*."

5. Conjunctions govern like Moods and Cases.

6. Prepositions always govern an oblique Case.

In Sentences. 1. Every Noun of the Nominative Case (except the Nominative Absolute) has a Verb expressed or understood: Except also the Case (called in Latin, the Vocative) by which we make an Address, and which is often attended with the Interjection O; as, Adam, Earth's hallowed Mould, &c. Remember, O King, thou art a Man. O Lord, have Mercy upon us, miserable Offenders.

2. Every finite Verb (i. e. not of the Infinitive Mood) has a Nominative before it expressed or understood.

3. Every Possessive or Genetive Case has a Noun expressed or understood.

4. Every Verb of the Infinitive Mood, supposes a Verb before it expressed or understood.

5. Every Adjective has its Substantive expressed or understood.

6. Every Relative has its Antecedent expressed or understood.

7. Every Adverb has its Verb expressed or understood.

C H A P. II.

GENERAL Rules for writing English Grammatically; illustrating what is Right by Examples, and pointing out what is Wrong by Exercises of False Syntax under each Rule.

R U L E I.

A Verb must agree with its Nominative Word in Number and Person. As, I read, thou writest, you hear, John sings or singeth; we, ye or you, they attend. *

EXERCISES of FALSE SYNTAX.

I *is* going to London, and I *is* to stay a Week. I *rides* a very bad Horse, but you *rides* a good one. Where *is* I to put up my Horse? Thou *is* always asking Questions. When I *travels* I *loves* to chat; we *passes* the Time agreeably. I *is* quite tired, and thou *is* full of Spirits. Where *is* thou to put up, and when *does* thou purpose to return? I *purposes* to return next Week. I *feeds* my Horse and *looks* after him myself; I *trusts* not to an Hostler, but you *confides* in any one. I *eats* sparingly when I *travels*. You *eats*, *drinks*,
and

* The Word that answers to the Question, who is? who does? who suffers? or what is? what does? what suffers? is the Nominative to which the Verb relates, and is called the Nominative Word or Case; as, I write. Who writes? I. Here (I) is the Nominative Word. We walk. Who walks? We. Here (we) is the Nominative Word. The Trumpet sounds. What sounds? the Trumpet. Here (Trumpet) is the Nominative Word.
The

and *sleeps* well. You *rides* with your Toes out. Do my Horse trot well; Horses *is* useful Creatures, they *carries* Men on Journeys, and *obeys* the Reign. Horses *dreads* the Whip and Spur. A generous Horse *shouldst* be seldom spurred.

A soft Answer *turnest* away Wrath. Anger *rest* in the Bosom of Fools. A wrathful Man *stirrest* up Strife. A merry Heart *make* a chearful Countenance. A soft Answer *turnest* away Wrath. A Fool *utterest* all his Mind. Brutish Men *reproaches* human Nature. Wicked Men *is* at continual Variance with themselves. Abuse of Mercy *ripen* us for Judgment. Alms given with Offen-

The Town is besieged. What is besieged? the Town. Here (Town) is the Nominative Word. The Infinitive Mood, and sometimes a whole Sentence becomes the Nominative to the Verb; as, To cheat is not my Property. What is not my Property? To cheat. Here the Infinitive Mood (to cheat) becomes the Nominative to the Verb. To live without Envy, is Self-command. What is Self-command? To live without Envy. To be proof against the Transports of Passion, is real Greatness of Mind. What is real Greatness of Mind? To be proof against the Transports of Passion. To overcome Pleasure by Reason, and to keep our rebellious Appetites in due Order, is Wisdom. What is Wisdom? To overcome Pleasure by Reason, and to keep our rebellious Appetites in due Order. To moderate our Affections amidst Affluence, and to make a generous use of Power and Wealth in flourishing Circumstance, teeming with Temptations, is truly manly. What is truly manly? To moderate our Affections, &c.

In the Style of public Acts and Law Proceedings the Verb is often detached eight or ten Lines from its Nominative, which keeps the Mind in a tedious Suspence till we get to the Verb.

tation, *discovers* Pride. A clear Conscience *needest* no Excuse, and *fearest* no Accusation. By the Approbation of Evil, you *becomest* guilty of it. Bad Books *is* the public Fountains of Vice. Brave Spirits *promotes* the public Good. Beauty like Glafs *are* both brittle and irreparable. Custom in Infancy *become* Nature in old Age. Children *requires* Instruction as well as Provision. Correction betimes *prevent* many Crimes. Delights, like Physicians, *leaves* us when dying. Every Delay of Repentance *are* a Cheat upon ourselves. Education *makest* or *marrest* the Man. Flattering Friends *is* worse than open Enemies. Frequent Commission of Sin *hardens* Men in it. He who *forgettest* God in his Mirth, or himself in his Anger, *do* both to his own Destruction. Fools *ties* Knots, and wise Men *undoes* them. Fools *makes* Feasts and wise Men *eats* them. Wise Men *makes* Jest, and Fools *repetes* them. God *healest* us by Affliction when we *is* wounded by Sin. He *have* not lost enough that *art* not made cautious. Homer's wife Men *looks* before and behind. Honours *graces* wise Men, and *makes* Fools notorious. Kings *is* Gods among Men, and they *is* Men before God. Knowledge *puff* up some Men and *humble* others. Labour *bring* Pleasure, Idleness *bring* Pain. Many by humouring their Passions *has* undone themselves. Many *has* suffered by overtalking, but few *has* by Silence. Not he who *have* little, but he who *desirest* much is poor. No Riches *is* comparable to a contented Mind. Of all Poverty, that of the Mind *art* most deplorable. O Wretch that thou *is*, who *knows* nought, yet *scorns* to be taught. Prosperity *gain* Friends, and Adversity *try* them.

them. They *is* the best Teachers, who *practises* what they *teaches*. Wise Men *keeps* their Expences short of their Income. We *shouldst* write Injuries in Dust, but Kindesses in Marble. Your Vice and not your Poverty *are* your Shame. You *mayest* know Men by the Company they *keeps*. Young Men *goes* to Death, but Death *go* to old Men.

Who *is* thou, O Man, that *presumes* on thy own Wisdom? Or why *does* thou vaunt thyself on thine own Acquirements? The first Step towards being wise, *are* to know that thou *is* ignorant: And if thou *wouldst* not be esteemed foolish in the Judgment of others, see that thou *castest* off the Folly of being wise in thy own Conceit. A modest Man *reliest* not on his own Wisdom, he *weighest* the Counsels of a Friend and *receivest* the Benefits thereof. He *turnest* away his Ear from his own Praise, and *believest* it not, he *art* the last in discovering his own Perfections: Yet as a Veil *add* to Beauty, so *is* his Virtues set off by the Shade which his Modesty *cast* upon them. But behold the vain Man, and observe the arrogant, he *castest* round his Eyes and *court* Observation, he *tofs* up his Head and *overlook* the Poor, and *treat* his Inferiors with Insolence, and his Superiors in Return, *looks* down on his Pride and Folly with Laughter. He *reliest* on his own Opinion, and *despiseest* the Judgment of others; he *swallow* with greediness his own Praise, and the Flatterer in Return *eatest* him up. Who *art* he that *have* acquired Wealth, that *have* risen to Power, that *have* clothed himself with Honour, that *art* spoken of in the City with Praise, and that *stand* before the King in his Council? Even he who *have* shut

out Idleness from his House, and *hast* laid unto Sloth, thou *is* my Enemy. He *risest* up early, and *liest* down late; he *exercise* his Mind with Contemplation, and his Body with Action, and *preserve* the Health of both. The slothful Man *art* a Burden to himself, his Hours *hangs* heavy on his Head: He *loitereſt* about, and *knowest* not what he *wouldst* do: His Body *art* diseased for want of Exercise; he *wish* for Action, but *have* not Power to move; his Mind *are* in Darkness, his Thoughts *is* confused, he *longest* for Knowledge, but *have* no Application: His House *are* in Disorder, his Servants *is* wasteful and riotous, and he *run* on towards Ruin; he *see* it with his Eyes, he *hear* it with his Ears, he *shakest* his Head, and *wishest*, but *have* no Resolution, till Ruin *comest* upon him like a Whirlwind.

Does thou forget, O Man, that thy Station on Earth *are* appointed by the Wisdom of the Eternal? who *knowest* thy Heart, who *seest* the Vanity of all thy Wishes, and who often in Mercy *deniest* thy Requests. The Uneasiness thou *feels*, the Misfortune thou *bewails*, behold the Root whence they *springs*! even from thy own Folly, thy own Pride, thy own distempered Fancy! *Does* thou not know, that the Cup of Felicity, pure and unmixed, *are* by no means a Draught for mortal Man? *Murmurs* thou therefor at the Dispensations of God, and *does* not rather correct thy own Heart? Say not within yourself, if I *hast* Wealth, or Power, or Leisure, I *shouldst* be happy; for know, they all of them *brings* to their several Possessors their peculiar Inconveniences. The poor Man *see* not the Difficulties and Per-

Perplexities of Power, neither *knowest* he the Wearisomness of Leisure; and therefor it *come* to pass, that he *repineest* at his own Lot.

Revenge *stop* at nothing that *are* violent or wicked; the Histories of all Nations and Ages *is* full of the tragical Outrages that *has* been committed by this diabolical Passion. A passionate Temper *render* a Man unfit for Business, *deprive* him of his Reason, *rob* him of all that *are* great and noble in his Nature; it *makeest* him unfit for Conversation, *destroy* Friendship, *change* Justice into Cruelty, and *turn* all Order into Confusion.

Seest you not that the angry Man *lose* his Understanding? whilst you *art* yet in your Senses, let the Madness of another be a Lesson to you. Consider how few Things *is* worthy of Anger, and then you *wilt* wonder that any but Fools *shouldst* be wroth. In Folly or Weakness it always *begin*; but be well assured, it seldom *conclude* without Repentance. On the Heels of Folly *tread* Shame; at the Back of Anger *stand* Remorse.

An unruffled Mind in a sound Body, *are* a short, but a full Description of a happy State in this World; he that *have* these two *hast* little more to wish for; and he that *want* either of them will be but little the better for any thing else.

Covetous Men *needs* Money least, yet most *affects* it; and Prodigals who *needs* it most, least *regards* it. Generous and noble Spirits *strives* as much not to be overcome in Courtesy, as the Valiant and Courageous not to be overcome in Battle.

Fables, Figures, Allegories and Poems, frequently *softens* the Severities of Instruction, and
enforces

enforces the Doctrines that is contained under them.

“ O thou my Voice inspire
 “ Who *touch'd* Ifaiah's hallow'd Lips with Fire!
 Pope.

“ Just of thy Word, in every Thought sincere,
 “ Who *knew* no Wish but what the World
 “ might hear.” Pope.

“ But thou, false Archite, never *shall* obtain
 “ Thy bad Pretence.” Dryden's Fab.

“ That thou *might* Fortune to thy Side en-
 “ gage. Prior.

R U L E II.

TWO or more Nouns of the Singular Number, having a Copulative Conjunction between them, agree with a Verb Plural ; as, Peter and John *are* learned Men ; Demosthenes and Cicero *were* great Orators ; Poverty and Shame *attend* those who refuse Instruction.

F A L S E S Y N T A X.

A Bundance and Plenty *makes* Prodigals dainty ;
 Courtesy and Humility *is* Marks of Gentility.
 Danger and Adversity *discovers* true Friendship.
 Envy and Excess *wastes* the Spirits and the Flesh.
 Ease and Honour *is* seldom Bed-fellows. Glory,
 Honour,

Honour, Tranquillity, and Praise, *is* purchased
 by Learning. Knowledge and Learning *is* pre-
 ferable to Riches. Life and Death *is* in the Pow-
 er of the Tongue. Safety and Peace *completes*
 the Happiness of a Nation. Innocency and Hu-
 manity *is* the Beauties of the Soul. Virtue and
 Honour *does* Justice to each other. Conscience
 and Covetousness *is* never to be reconciled. De-
 sire and Despair, when both at the Height, *is*
 some of the strongest Ingredients of Unhappiness.
 If you and Tullia *is* well, I and Cicero *is* well *.
 I and you *is* both of an Age. You and I *writes*
 often to John, but *receives* no Answer. John and
 I *reads* better than you. He and James *rides* to
 Town, and Peter and Alexander *stays* at Home.
 Thou and he *runs* swiftly. He and she *sings* mer-
 rily. She and I *dances* to the Fiddle. He and
 you *bowls* well. My Father and Mother who *is*
 now dead, *was* very pious. I and your Mother
designs to see you in a few Days. Your Brother
 and I *has* been ill of a Cold. Cyrus and Alexan-
 der, who subdued Asia, *is* renowned among all
 Nations. Hamilcar, Hannibal, and Asdrubal,
 who carried on a War against the Romans *was*
 very skilful Generals. Homer, Virgil, and Ho-
 race, *has* always been, and still *is* esteemed excel-
 lent Poets. Poetry, Painting, Sculpture, Music,
 and Architecture, *affords* not only an innocent,
 but a most sensible and sublime Entertainment.
 There

* Remember that *I* and *another* is as much as *we*
 the first Person Plural; *thou* and *another* is as much as
ye, the second Person Plural; *he*, *she*, or *it* and *another*,
 is as much as *they*, the third Person Plural.

There is a most moving Eloquence in the human Countenance, Air, Voice, and Gesture; for, as Friendship, Love, Good-humour, and Joy, *raises* correspondent Feelings in every Heart, and *spreads* through every Feature, and particularly *shoots* from the Eyes their softer and fiercer Fires with an irresistible Energy: So Hatred, Enmity, Ill-humour and Melancholy, *diffuses* a fullen and saddening Air over the Face, and flushing from Eye to Eye, *kindles* a Train of similar Passions †.

R U L E III.

NOUNS of Number or Multitude may have a Verb of the Singular or Plural Number, though the Noun itself be Singular; as, the Mob *is* or *are* unruly, and *rushes*, or *rush* forward. The Committee *has*, or *have* examined the Prisoner.

Note, Collective Nouns, or Nouns of Number or Multitude, are Committee, Parliament, Mob, Part, Tribe, Corporation, Assembly, Synod, Convocation, Nation, Family, Flock, People, Cattle, Mankind, Community, Host, Fraternity, Multitude, Society, Company, Army: All which agree

† When several Nouns are enumerated and connected, they must always have a Verb Plural, and not a Verb Singular to be applied to each of them, which would be altogether inelegant and ungrammatical.

agree with a Singular or Plural Verb, as the Sense determines the Signification to Unity or Plurality ; but they more frequently agree with a Verb of the Singular than of the Plural Number ; except *People, Cattle, Mankind*, which agree with a Verb Plural.

Though *Nation* and *Synod* are collective Nouns, yet *Island* and *Church* are not. Pope, in his Dissertation prefixed to the *Odyssey*, inadvertently says, “ And restores to his *Island* that Tranquillity and Repose to which *they* had been Strangers during his Absence.” It ought to be, to which it had been a *Stranger*, or, *his People*, instead of *Island*.

“ What Reason have the *Church* of Rome to talk of Modesty in this Case ? ” It ought to be *has*. Tillotson, Vol. I. Sermon. 49.

Addison, in his *Freeholder*, No. 52. uses *Constitution* as a Noun of Number. “ There is indeed no *Constitution* so tame and careless of *their* own Defence, where any Person dares to give the least Sign or Intimation of his being a Traitor in his Heart.” It ought to be *its* own Defence.

On the contrary, Swift has improperly used the collective Noun *Mankind* in the same Sense with the Appellative *Man* ; “ All the Virtues of *Man-kind* are to be counted upon a few Fingers ; but *his* Follies and Vices are innumerable.” Tale of a Tub, Preface. It ought to be, but *their* Follies, &c.

R U L E IV.

AN Adjective must agree with its Substantive in Number; as, this Man, these Men; that Woman, those Women.

Note, *This*, which in the Plural makes *these*, and *that* which makes *those*, and *other*, which has *others*, are all the Adjectives in our Language that vary their Number: For English Adjectives have neither Gender, Number, nor Case. It has been usual to join the Singulars *this* and *that* to the Plural Numbers *Means*; as, by this Means, by that Means; which is now better written by these Means, by those Means. The Singular *Mean* should be used as perfectly analogous; by this Mean, by that Mean *.

F A L S E

* The Scholar is often at a Loss concerning the Use and Order of *this* and *that*, and likewise their Plurals *these* and *those*: *This* and *that*, and likewise their Plurals, are always opposed to each other in a Sentence. When *this* and *that* relate to some foregoing Words, or a former Sentence, *this* refers (like *hic*) to the latter; *that* (like *ille*) to the former; as, "their Judgment in *this*, we may not, and in *that* we need not follow." So the Plural *these* relates to the Persons or Things last mentioned, and *those* to the first; as, "More Rain falls in June and July, than in December and January; but it makes a much greater Shew upon the Earth in *these* Months than in *those*, because

FALSE SYNTAX.

THIS Bellows will not blow; *this* Tongs are are too heavy; *that* Books are well bound; *those* Book is much torn; *this* Pens are too soft; *these* Fiddle is not good; *these* Paper is too thin; *that* Men eat heartily; *those* Man drinks sparingly; *this* Boys are very idle; *that* Girls are very frolicksome; *that* Branches are too luxuriant.

It is not so much *these* or *those* Profession or Quality amongst Men that gives us Honour and Esteem, as the well or ill-behaving of ourselves in *that* several Stations.

In Rome, whoever did *this* five Things, viz. disobeyed his Father, robbed the Temple, hurt a Widow, fled from Battle, or injured a Stranger, were banished the City.

“cause it lies longer upon it.” Thus we see that *this* and *that* are relative as well as demonstrative Pronouns.

It may be observed in general, that when *this* or *that* is used alone, i. e. not opposed to each other, that *this* is spoken or written of Persons or Things immediately present, and as it were before our Eyes, or nearest with relation either to Place or Time; as, *this* Man I love, *this* Book I like, &c. i. e. the Man and Book immediately before me, just mentioned, or nearest with relation to Time and Place. *That* is spoken or written of Persons or Things passed, absent and distant in relation to Time and Place; as, *that* Man, *that* Book, &c. i. e. a Man and Book absent, distant, seen, thought of, and mentioned before. The Plurals *these* and *those* follow the Rule of their Singulars.

A sound

A sound Mind in a sound Body is a short but full Description of a happy State in *these* World: He that has *this* two has little more to wish for.

Better it is to fall among Crows than Flatterers; for *that* only devour the Dead, *this* the Living.

Solon made a Law, that *that* Parents should not be relieved in their old Age by their Children, who did not take care to give them a virtuous Education.

The Evils naturally incident to human Life are numerous enough, without being multiplied by *that* of Choice.

When Saladine returned from his Conquest in the East, he caused his Shirt to be carried on the Top of a Spear, with *these* Proclamation, *these* is all the victorious Saladine shall carry to his Grave.

R U L E V.

THE Relative Pronoun must agree with its Antecedent, i. e. its foregoing Noun or Nouns, in Number and Gender; as, this is the Boy *who* studies so diligently, *he* will certainly be a very great Man; this is the Woman *who* wrote the Letter, *she* spells very well; this is the Orange *which* you gave me, *it* is very bitter; I highly prize the Rules *which* teach us to speak and write correctly*.

F A L S E

* The Relative should not be too far separated from the Antecedent, far less should it be left out when at a Distance,

FALSE SYNTAX.

THAT Table is wet, *he* must be wiped ; this Pen is bad, *she* must be mended ; the Tree must be pruned, else *he* will bear no Fruit ; thy Brother is a good Scholar, and behaves genteely, *she* is much praised ; my Sister goes into the Country, and *he* returns on Wednesday ; this Boy reads well, *it* is a good Child ; your Daughter plays well on the Harpsichord, *it* has a good Taste ; my Father and Mother are very healthy, though *we* be advanced in Years ; my Brother and I were in Town last Week, and *ye* saw the Lord Mayor in *her* State Coach ; you and I will go to Church, where *they* will hear a good Sermon ; my Father and Mother come here next Week, and *ye* intend to stay a few Days ; the Wind blew off my Hat, and I cannot find *her* ; that Candle is too small, you cannot see with *her* ; here is my Top, *he* is a good one ; he is the Man *which* brought the News ; this is the Woman *which* makes the Pies ; these are the Boys *which* were idle ; and these are

Distance, because that often creates Obscurity, and disgusts the Reader. Sometimes the Relative and Preposition are both left out ; as, in the Situation he was then, for *in which* he was then ; in the violent Manner (*in which*) they were carried off. The Antecedent is sometimes left out before the Relative ; as, Give Thanks (*to him*) to whom it is due ; pay Tribute to whom Tribute is due, &c. i. e. *to him* to whom Tribute is due ; “ Who steals my Purse, steals Trash :” i. e. *the Man who*, or *he who*, &c.

the

the Girls *which* were at Church; that is the House *who* John sold; this is the Book *who* you sent me; are these the Apples *who* I sent you? these are the Horses *who* he bought; he is a wise Man *which* speaks little; he is the Person to *which* you are obliged.

Demetrius compares Prosperity to the Indulgence of a fond Mother, *who* often ruins the Child; but he compares the Affection of the divine Being to that of a wise Father, *which* would have *her* Sons to labour, to feel Disappointment and Pain, that they may gather Strength, and improve their Fortitude: There is not on Earth, says *she*, a Spectacle more worthy the Regard of a Creator intent on *her* Works, than a brave Man superior to *her* Sufferings: It must be a Pleasure to Jupiter himself to look down from Heaven, and see that great Man Cato, amidst the Ruins of *its* Country, preserving *its* Integrity.

As our Station is higher in the World, the more Care we should take of our Lives and Actions, that *ye* be kept within the Compass of Lowliness and Humility.

Aurelius used to say, that he would not part with the little *she* had learned, for all the Gold in the World; and that *it* had more Glory from what *she* had read and written, than from all the Victories *it* had won, and all the Realms *she* had conquered.

By Experience know a Man to be faithful, before you approve *her* your Friend.

Atys, the Son of Cresus, *which* had been dumb all *her* Life, when *she* saw a Soldier of Cyrus ready to kill *her* Father, by the Force of natural Affection,
broke

broke the Strings of *its* Tongue, and cried out, O kill not Cresus the King!

Could we rightly consider the Miseries of others, *they* should be more thankful for the many Mercies *they* enjoy.

He *which* is not satisfied with what *you* now enjoys, it may reasonably be suspected *you* never will with what *you* may possess.

Demetrius the Athenian advised King Ptolemy to read Books of History, and such ~~who~~^{what} treated of Government, for *ye* will tell Princes those Truths ~~who~~^{what} a flattering Courtier dares not.

He that pricketh the Heart maketh *it* to shew *her* (its) Knowledge. Ecclus. xxii. 19. †

Disburden'd Heav'n rejoic'd, and soon repair'd
Her mural Breach, returning whence *it* (she)
roll'd. Milt. Par. Lost, Book vi. l. 878.

R U L E

† The Relative must be of the same Person and Number with the Antecedent, and always of the same Gender; if the Antecedent be Masculine, so must the Relative; if Feminine or Neuter, so must the Relative to the End of the Sentence.

“ When *what* I long must love, and long must
“ mourn,

“ With fatal Speed was urging *his* Return.” Prior.

He is here speaking of a Person, a Man, and tho' the Neuter Pronoun *what* is applied to Persons as well as Things in asking a Question, as has been observed above; yet it cannot be used as a Relative to Persons.
It

R U L E VI.

IF no Nominative comes between the Relative and the Verb, the Relative becomes the Nominative Case to the Verb; as, the Master *who* teaches me, and *who* puts on the Bowels of a Parent towards me; that is the Minister *who* preaches in our Church, and *who* gives us such wholesome Advice; Poverty and Shame will attend that Boy *who* refuses Instruction,

F A L S E S Y N T A X.

THIS is the Man *whom* came in first, and that is the Boy *whom* was distanced; that is the Boy *whom* said so; do you know *whom* came

It ought to be *whom*, Man or *he* being understood, i. e. the Man *whom*, or *he whom*.

Shakespeare, speaking of a timely-parted Ghost, 2. Henry VI. confounds the Genders, even after he had begun a Prosopopeia.

“ *Who*, in the Conflict that *it* holds with Death,
“ Attracts the same for Aidance 'gainst the Enemy.”

This is a Solecism not to be justified; for a Prosopopeia ought to be continued to the End of the Sentence. It ought to be *he* holds, or *which* instead of *who*. Milton is guilty of the same Error in the Example above.

with

with him? or *whom* went for him? I went to speak to the Gentleman *whom* came on Horseback, and the Lady *whom* rode in the Coach; *whom* is he? *whom* are they in the Garden? *whom* do you think she is? I do not know *whom* she is; *whom* do you think I am? was it he *whom* read last? is that the Man *whom* stole the Horse? he is a happy Man *whom* has a true Friend, but he is more happy *whom* does not stand in need of one; he never wants Comfort *whom* has Content; do you know *whom* is the best Scholar? he is a Man *whom* abhors all Manner of Meanness; that is the Boy *whom* broke the Glass; blessed is the Man *whom* walketh not in the Counsel of the Wicked; I know thee, Stranger, *whom* thou art, that mighty leading Angel *whom* of late made head against Heav'n's King.

He caused all Persons *whom* he knew had, or he thought might have spoken to him, to be apprehended. Clarendon †.

R U L E

† The following Examples of false Syntax may perhaps raise some Doubt, as there is the Appearance of a Nominative betwixt the Relative and Verb; *Whom do you think that she is? Whom do you think that I am?* but the Construction is, Who is she think you? Who am I think you, or do you think? *she* and *I* agreeing with *who* in the Nominative Case: Or, according to Rule IX. the Verb *to be* has the foregoing State of a Pronoun both before and after it. So,—He caused all Persons *whom* he knew had, or he thought might have spoken to him, to be apprehended. It ought to be *who*, the Nominative to *had*; for no principal Verb coming before an auxiliary Verb has any Government: All the

R U L E VII.

BUT if a Nominative comes betwixt the Relative and the Verb, the Relative *who*, with its Compounds, must be of the following State; as, the God whom we worship, and whom we serve; the Man whom Virtue raised to a Throne; he is a bad Man whom no Favour can oblige, and whom no Duty can bind; whomsoever the King pleases to favour †.

F A L S E

Relation *he knew*, and *he thought might have*; *have* to the Sentence, is only by way of Illustration, after the Manner of the Parenthesis.

Many similar Sentences might be adduced to shew the Impropriety of *whom*; as, He ordered all the Men who (*he heard*) were wounded to be sent to the Hospital; not *whom*. He now marches to attack the Enemy who (*he saw*) had just passed the River; not *whom*.

† This Rule is similar to one in the Latin Syntax, viz. But if a Nominative comes betwixt the Relative and the Verb, the Verb shall be of that Case which the Verb following used to govern. Though *whom*, *whomsoever*, and *whomsoever*, are always set before the Verb, yet they are always governed in the following State by the Verb; thus, *the God we worship whom, we serve whom*.

The English Rule is easier than the Latin one, because the Nominative is never understood in English as
it

FALSE SYNTAX.

THE Person *who* you sent is not returned ; that is the Lady *who* I saw in the Front-box ; here is the Man *who* the Horse threw ; she is the Lady *who* he saved from falling ; *who* love I so much as you ? there is not a Man in the Kingdom *who* I respect more than him ; the Boy *who* I heard read very well ; there is the King *who* God long preserve ; is this the Boy *who* you brought back ; this is the Man *who* he restored to Sight ; it is he *who* he basely betrayed ; is it the Man *who* he robbed of his good Name ? it is he *who* he banished ; he is a Man *who* Prosperity never elates ; he *who* all the World knew to be of a forgiving Temper ; they are all here *who* you nominated ; *who* shall we send on this Errand ? *whosoever* you please to send ; *whosoever* they shall appoint ; *whoever* he be *who* the King shall appoint ; farthest from him is best, *who* Reason hath equalled, and *who* Force hath made supreme above his Equals ; all those *who* he had oppressed were now relieved from their Troubles ; those *who* he had banished were invited to return ; all those *who* he thought true to his Party.

Who should I meet the other Night but my old Friend ? Spectator.

G 2

Who

it is in Latin ; thus, *Deus quem colimus*, i. e. *quem nos colimus* : But we often leave out the Relative ; as, That is the Man I saw Yesterday, for *whom* I saw, &c.

Who should I see in the Lid of it but my old Friend ? Addison, Spect.

R U L E VIII.

WHEN two Nouns come together, the former is, by the Addition of ('s), changed into the Genitive Case; as, the King's Prerogative, for the Prerogative of the King; Milton's Poems, for the Poems of Milton; Diana's Chastity, for the Chastity of Diana †.

F A L S E

† In the Examples of false Syntax, towards the End, I have put in the Plural Number as well as the Genitive Case, that they may be properly distinguished; for the unskilful are apt to put ('s) to the Plural Number, and even to the third Person Singular of Verbs ending in (s). The Genitive Case is distinguished by Italics, thus, Two Boys ran away with that *Boy's* Hat; where the former Boys is the Plural Number, the latter *Boys* the Genitive Case, which requires the Apostrophe ('s) thus, *Boy's*.

Every Genitive has a Noun to govern it, expressed or understood; as, God's Providence; St. Paul's, *Church* is understood, St. James's, *Palace* is understood; therefor one Genitive cannot govern another.

Of being the Sign of the Genitive Case, we cannot put it before a Noun with ('s); as, the Palace of St. James's, the Parish of St. Paul's; for this is making two Genitives; but the Palace of St. James, the Parish of St. Paul; but we say the Cupola of St. Paul's, because *Church* is here understood.

Adjectives having no Case cannot admit of ('s).

We have certainly a Genitive Plural, though there has been no Mark to distinguish it. The Warriors Arms,

FALSE SYNTAX.

DO you see that *Boys* Rudeness, he had almost hit the *Womans* Face; this is *Johns* Book, he has read *Virgils* Eneid, and *Homers* Iliad; he has translated *Horaces* Art of Poetry and *Ovids* Work; have you read *Thomsons* Seasons, or *Miltons* Work? I have read *Popes* Works and *Drydens* Virgil; the *Churches* Peace is to be maintained by Peace and Unity; that is the black *Bitches* Puppy, the *Fishes* Tail slipped out of my Hand; I held by the *Horses* Mane; *Georges* Horse gallops well; this is the *Pages* Hat; that is her *Graces* Coach; he drinks *Asses* Milk; this is *Charless* Dog; I found him in St. *Jamess* Park; a wise Man's Anger is of short Continuance; an *Harlots* Breath is the Gate of Death; a wise Son hears his *Fathers* Instructions; a *Mans* best or worst Fortune is his Wife; a *Beggars* Song is more chearful than a *Thiefs*; better to be a *Dogs* Head than a *Lions* Tail;

G 3

Arms, i. e. the Arms of the Warriors, is as much a Genitive Plural, as the Warrior's Arms, for the Arms of the Warrior, is a Genitive Singular. To distinguish this Genitive Plural, especially to Foreigners, we might use the Apostrophe reversed, thus, the Warrior's Arms, the Stone's End, for the End of the Stones, the Grocer's, Taylor's, Haberdasher's, &c. Company; for the Company of Grocers, Taylors, &c. the Surgeon's Hall, for the Hall of the Surgeons, the Rider's Names, for the Names of the Riders; and so of all Plural Possessives.

'Tail; Content is the poor *Mans* Riches, Desire the rich *Mans* Poverty; good Education is the Foundation of *Mans* Happiness; Industry is *Fortunes* Right Hand, and Frugality her Left; Learning is the rich *Mans* Ornament, and the *Poors* Riches; Money is the *Misers* God; make no *Mans* Misfortune the Subject of Derision; Poets give *Virtues* Name a never-dying Fame; Success is *Gods* usual Reward of Diligence, and Prosperity and Success are the Industrious *Mans* Attendants.

Two Boys ran away with that *Boys* Hat; four Kings contended for that *Kings* Crown; two Pages stood at that *Pages* Back; all the Fishes run at that *Fishes* Approach; this *Bitches* Noise made three Bitches bark; three Asses kicked against this *Asses* Colt; two Dogs fastened on our *Dogs* Neck; these Bulls gored this *Bulls* Side; *Mans* Fall is *Mans* Misfortune; *Womans* Chastity is *Womans* Honour; these Horses bit this *Horses* Neck; these Cats tore this *Cats* Skin; I can put any of these Needles through this *Needles* Eye; three Soldiers came with one *Soldiers* Billet; two Ships ran foul of that *Ships* Hawser.

R U L E IX.

WHEN a Pronoun comes before the Verb, it must be of the foregoing State; when it is set after the Verb, it must be of the following State; as, I love him, because he is diligent; he

he admires her for her amiable Qualifications;
they praise him for his good Behaviour

FALSE SYNTAX.

THE Master loves *thou* and *I*, because *us* are diligent Boys; *me* and *thee* can construe our Lessons; the Horse carries both *he* and *she*; *thee* will never be a Scholar, if *thee* dost not study more diligently; *me* and my Brother are Twins; *them* send *I* on a needless Errand; who taught *thou* to write? I taught *he* his Lesson, and *him* and *me* have Liberty to play; did you see my Sister? *her* and *me* go to visit our Aunt, when I will buy *she* some Nuts; *him* and *me* dance Minuets, but *them* dance Country Dances; will you hear *I* my Lesson? do you make *we* a Present of these Oranges? tell who loves *who*? who loves *thou*? could *us* rightly consider the Miseries of others, *us* should be more thankful for the many Mercies *us* enjoy.

As *him* that is Master of a good Invention shews himself to have a lively Fancy; so *him* that can make a good Collection discovers a sound Judgment.

Epicurus mocked at all Pains that torment the Body; saying, if *them* were small, *us* should not mind *they*, and if violent, *them* would not last long.

Them that oppress the Poor to increase their Riches, and *them* that give to the Rich, shall surely come to want.

R U L E X.

THE Substantive Verb to *be*, with its past Time *was*, has the foregoing State of a Pronoun both before and after it; as, I am he who wrote the Letter; that is *she* who eat the Plumbs; these are *they* who stole the Apples. Except after the Infinitive Mood; as, I took it to be him, her, thee, them; whom do you take me to be? i. e. you take me to be whom?

F A L S E S Y N T A X.

THOU art *him* who sold the Books, and that is *him* who bought them; it was *them* who sold the Horses; was it *me* that said so? it was not *me*. indeed; I am *him*; it was *him* and not *me* that told you so; it was *thee* who wrote the Letter, and it was *her* that carried it; it was not *us* who spilt the Ink, it was *them*; tell me if thou art *him* who broke the Glafs? I am not *him*, it was not *me*; it was neither *him* nor *her*; it was neither *them* nor *us*; if *us* were all just, there would be no need of Fortitude; *me* was abroad Yesterday, and *thee* art to go To-morrow; was *her* in Town? if *her* were in the Country, for *her* is in a bad State of Health; *them* are good Boys; for *them* are always studying; *us* were not of that Society; *him* and *her* were in one Pew; *us* and ~~*them*~~ ^{*them*} were at ~~*no*~~ ^{*no*} great Distance; by Industry *us* are redeemed from the

the Molestations of Idleness; it is *thee* that readest so ill; it was *thee*, O Lord, that created all Things; *us* are the Workmanship of thy Hands; Is it *him* that rides on the white Horse? was it *her* that spoke? are *them* the intemperate People you spoke of? are *them* not meagre? are *them* not sickly? are *them* not spiritless? Great Persons are like Flags on the Top of a Ship's Mast; as *them* are more high, so are *them* more subject to Winds and Storms.

“ To that which once was *thee*.” Prior.
 — “ that I am not *thee*.” Shakespear.
 “ That Oaf was *me*.” Dryden.

R U L E X I.

THE Pronoun when set alone, as an Answer to a Question, must be of the foregoing State; as, *who said it?* I; i. e. I said it. *Who did that?* He; i. e. he did that. *Who eat the Cherries?* They; i. e. they eat the Cherries.

F A L S E S Y N T A X.

WH O made that Pen? *Me*. Who spilt the Ink? *Him*. Who tore the Book? *Her*. Who said so? *Us*. Who broke the Panes? *Them*. Who will have this Apricot? *Me*. Who eat the Peaches? *Her*. Who is Captain of this Form? *Me*, Sir. Who told you that? *Him*. Which of
 G 5 you

you reads first? *Me*. Who abhors lying? *Us*. Who are the naughty Boys? *Them*. Who is the best Scholar? *Him*. Who told you that I was going to Town? *Her*. Who did all this Mischief? *Them*, who but *them*. Who, ingrate, heaped all these Favours upon you? *Me*, who but *me*.

R U L E XII.

THE Comparative Adverbs *than* and *as* have the foregoing State of a Pronoun after them, when the Verb is not repeted or expressed, to which the Pronoun is the Nominative. As, she is wiser than he, i. e. than he is. He is older than she, i. e. than she is. John is as tall as I, i. e. as I am. He is as indifferent as they, that is, as they are. †

F A L S E S Y N T A X.

HE has eaten more than *me*. I have written more than *thee*. John reads better than *him*. She sings better than *me*. He dances bet-

† When a Verb or Preposition expressed or understood comes between *than* or *as* and the Pronoun, then the Pronoun is governed by the Verb or Preposition in the following State; as, You respect him more than me, i. e. than you respect me. He has as great a Regard for him as for her: They pressed more upon him than me, i. e. than upon me. *Whom* the following State of *who*, having Reference to its antecedent only, is always placed after *than*; as, My Father is dead, than whom a better Man never lived.

ter than *her*. They run faster than *us*, but we can ride better than *them*. Though you are taller than *me*, yet I am a better Scholar than *thee*. There is not a more diligent Boy than *him*, nor a more modest young Lady than *her*. They have a shorter Lesson than *us*; yet by our Diligence we will be able to say sooner than *them*. You are two Years older than *me*. Who writes worse than *thee*? None abhors lying more than *him*, nor Idleness more than *her*. They are richer than *us*, but we are more learned than *them*. Is there a more pious Man than *him*? or a more virtuous Woman than *her*? We study while they play, who therefor will be more happy than *us*, or who more miserable than *them*.

I am as heavy as *her*, but not so heavy as *him*. You are as tall as *me*, but not so tall as *her*. Do not I behave as well as *him*? For Shame! you do not behave so well as *him*. Do not I behave as well as *thee*? No, you do not behave so well as *me*. We are ready to say our Lesson as well as *them*. I have not so much Gold as *him*.

You have given him more than *I*. You have sent her as much as *he*. You have done more for him than for *I*. You have left as much to him as to *she*. She reviles you as much as *he*. He has informed against you as well as *they*. He always respected him more than *she*. He will give you a Share as well as *he*.

Several of our best Writers such as Swift, Addison, Prior, Congreve, Atterbury, Hobbes, &c. have transgressed against the plainest and most simple Part of this Rule; Quotations would be needless, had we room, because they would be exact-

ly of a Piece with the foregoing Examples of False Syntax. But to satisfy Curiosity take the following from Prior.

“ Then finish, dear Chloe, this pastoral War,
And let us like Horace and Lydia agree :
For thou art a Girl as much brighter than *her*
As he was a Poet sublimer than *me*.”

It ought to be brighter than *she*, i. e. than *she* is. Sublimer than *I*, i. e. than I am. Again,

“ The Sun upon the calmest Sea
Appears not half so bright as *thee*.”

It ought to be so bright as *thou*, i. e. as thou art. The Rules of Grammar must not be sacrificed for the Sake of Jingle.

R U L E XIII.

A Comparative Adverb must not be set before an Adjective compared by *er*, or *est* ; as, a softer Hand, the softest Hand ; not a more softer Hand, the most softest Hand.

F A L S E S Y N T A X.

THAT Swan is *more* whiter than Snow. That Crow is *more* blacker than Jet. London is *more* larger than Paris. My Book is *more* cleaner than yours. She is *more* wiser than he. Solomon was

was the *most* wisest of Men. She was the *most* handsomest of her Sex. He is the *most* honestest Man alive. He is the *most* fittest Person for that Undertaking. My Hand is *more* softer than yours, but yours is *more* cleaner. My Book is *more* better bound than yours, tho' yours be *more* dearer. He is the *most* worthiest Man alive. He was the most wickedest amongst them. This is the *most* sowereft Apple I ever tasted. The *most* readiest Way to arrive at Glory, is to be what we desire to be accounted. The *most* strongest Things is in Danger even from the most weakest. It is the *most* highest Ingratitude to overlook a Thousand Mercies and murmur at one Affliction. He is a *more* happier Man who wants many Things in this Life, and enjoys Contentment; than he that has all Things, but wants that Blessing. Bajazet being overcome by Tamerlane, was shut up in an Iron Cage; which was but a remove from a *more* larger into a *more* lesser Room: For to an ambitious Mind, the whole World is but a *more* wider Cage. Beware of Drunkenness; it impairs the Understanding, wastes the Estate, banishes the Reputation, consumes the Body, and renders a Man of the *most* brightest Parts, the common Jest of the *most* meanest Clown. Gentle and prudent Reply to indecent and scurrilous Language, is the *most* severest, tho' most innocentest Revenge. Religion is the most chearfullest Thing in the World; and forbids us nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them. There is not a more certainer Sign of a Coward, than his swearing, bragging, and bullying.

— "The

——— “The Duke of Milan.”
And his *more* braver Daughter could not
controul thee.” SHAKESPEARE.

“After the *most* strictest Sect of our Religion I lived a Pharisee.” Acts xxvi. 5.

The Adjectives *chief*, *extreme*, which have in themselves a Superlative Signification, cannot properly take the Superlative form *chiefest*, *extremest*; only *chief*, *extreme*. *

R U L E XIV.

THE Conjunctions *and*, *nor*, and *or*, connect like Cases and States of the Pronouns. As, He and she are both at Home. Neither he nor she came. Either he or I must go. I saw both him and her there.

F A L S E

* When an Adjective is compared in different Subjects the Positive has *as* after it, the Comparative has always *than*, and the Superlative the Preposition *of* after it; as soft *as* Down, better *than* he, best *of* all. *But* is very improperly used after the Comparative Degree for *than* in the following Sentences. “To trust in Christ is no more *but* (*than*) to acknowledge Him for God.” Hobbes. “They will concern the Female Sex only, and import no more *but* (*than*) that Subjection they should be in to their Husbands.” Locke. The Full Moon was no sooner up, and shining in all its Brightness, *but* (*than*) he privately opened the Gate of Paradise. Addison. Guardian, No. 167.

When

FALSE SYNTAX.

DID you see him and *she* yesterday. Where did you meet her and *he*? I neither met him nor *they*. Either *she* or *him* is in the House. Neither I nor *her* is in Fault. You and *him* may go To-morrow. I and *him* will stay at Home. John and *her* are married. Thomas and *me* are good Scholars. You and *me* will walk in the Garden. Mary and *me* came home yesterday. Sarah and *her* had eat all the Plumbs. He taught both him and *she*. He accused me, and *he* and *she*. Either he or *me* must go. He accused neither him nor *she*. They and *us* are going into the Country. You and *him*, and *me* can say our Lessons. He and *thee* are always trifling. Both John and *thee* heard that. Hear him and *I*.

“ Scot-

When *very* forms the Superlative Degree, there is a necessary Distinction to be observed betwixt it and *most*. *Very* is used when a Person or Thing is possessed of some Quality to a most eminent Degree without any Relation to the Degree in which that Quality is possessed by any other Person or Thing; as, he is *very* affable, *very* learned, it is *very* suitable, *very* convenient, &c. *Most* is used when the Degree of Affability, Learning, Suitableness, Convenience, &c. has Relation to, and is compared with, the Degree of Affability, Learning, Suitableness, Convenience, &c. possessed by different Persons and Things. As, He is the *most* affable Gentleman in Company; i. e. in comparison with others, he possesses that Quality in the highest

“ Scotland and *Thee* did each in other live.”

DRYDEN.

It ought to be *thou*, the Nominative Case to the Verb.

“ For ever in this humble Cell,
Let Thee and *I*, my fair One dwell.”

PRIOR.

It ought to be *me*.

Conjunctions also connect like Modes. “ Since it has pleased the King to restore you to his Favour, and hath reinstated you in your former Post, I would advise you, &c.” this Form of writing is very improper : 1. There is no Nominative to *hath reinstated*, for *King* is in the oblique Case, governed by *pleased*, and therefor cannot be the Nominative, and to put in *he* as a Nominative would make but sorry English : 2. The Conjunction *and* is deprived of its proper Use as a connective ; for as it is to *restore* in the Infinitive before *and*, so it ought to be *to reinstate* in the same Mode, after it. The general Rule is, that the Verb which follows the Conjunction should be of the same Mode with that which goes before it.

highest and most eminent Degree. He is the *most* learned Man in the Nation ; i. e. he surpasses all others in the Nation, in the highest and most eminent Degree of Learning. It is the *most* convenient Spot to build on, of any that I have seen ; i. e. it excels all other Spots that I have seen in the highest Degree.

R U L E

R U L E XV.

THE Prepositions govern the following State of the Pronouns. As, with whom do you spend your Time? I gave the Book to him. Send for her. He got it from them.

F A L S E S Y N T A X.

WITH *who* do you stay, and from *who* did you get these Apples? Will you go with *I*, or will you stay with *he*? He got that Orange from *I* to give to *thou*. To *who* will you give that Cake? These Cherries were sent by *he*. I will write to *she*, to know if she spoke to *they* about it. He said it happened through *he*. I received a Letter from *they*. Put no Trust in *she* nor in *they*. You may trust to *we*. He thinks himself above *thou* and *I*. Does he think himself above *we*. We will not sit among *they*. I have no Money about *I*. Let us play against *they*. Follow after *he*. I threw the Ball at *she*. He spoke not a Word before *we*. He walks behind *she*. It is beneath *I* to speak to *he*. I sat between *he* and *she*. It lies beyond *they*. It dropped beside *thou*. It fell on *I*. The Cart went over *he*. He shot the Arrow towards *they*. He put it under *I*. She may go without *they*. Pride will make a Man dictate to his Superiors of *who* he ought to learn. Rebuke thy Servant without Passion, with soft Words and strong Arguments, lest he

he see a Fault in *thou* whilst thou art reproving one in *he*. Ill Reports do harm to *he* that utters them, and to those of *who* they are made as well as to *they* who made them. Folly is Joy to *he* that is destitute of Wisdom. † *Who* do you sup *with*? *Who* did you give it *to*? *Who* did you serve *under*? *Who* do you pursue *after*? *Who* did you get it *from*? *Who* did he send it *by*? *Who* did he buy it *for*? That is the Man *who* I spoke *of*. He is a Person *who* he ought not to domineer *over*. That is the Man *who* he shot *at*. A People *who* he would not stay *among*. “We are still much at a Loss, *who* Civil Power belongs *to*.” Locke. “*Who* do you speak *to*?” Shakespeare, As you like it. “I’ll tell you *who* Time ambles *withal*, *who* Time trots *withal*, *who* Time

† In the Examples after †, I have separated the Preposition from the Case which it governs, and placed it at the End of the Sentence; but it is distinguished by being in Italick, as well as the Word governed by it. The Scholar must observe that *who* in these Sentences is not governed by the Verb, tho’ a Nominative comes between it and the Verb, but by the Preposition; thus, *who* do you sup *with*? right—with whom do you sup? *Who* did you give it *to*? right—to whom did you give it? &c. This Rule answers to part of the Latin Rule already mentioned—But if a Nominative come between the Relative and the Verb, the Relative shall be of that Case which the Verb following, or the Preposition going before used to govern. Now the English Preposition naturally goes before the Word it governs as well as the Latin Preposition (*a quo facta sunt omnia*) though prevailing Custom has separated it in familiar Writing and Discourse.

gallops

gallops *withal*, and *who* he stands still *withal*.²
I pray thee, *who* doth he trot *withal*? Ibidem.*

CHAP.

* I'll tell you *who* Time ambles *withal*, &c. *With*, in my Opinion, is understood throughout this Sentence—right, thus; I'll tell you with whom Time ambles *withal*, with whom he trots *withal*, with whom Time gallops *withal*, and with whom he stands still *withal*. I pray thee, with whom doth he trot *withal*? *Withal*, I think, is not put for with here; but in the first three Members signifies *along* or *likewise*; and in the fourth Member *likewise*, as, likewise with whom he (Time) stands still. But if I be mistaken, then *with* is superfluous. *Withal*, 'tis true, is used by some Writers where we now use *with*, but improperly.

I have added a Quotation or two at the End of the general Rules from our best Writers; not for their being any-way more instructive to the Learner, than the Examples of False Syntax to which they are similar: But merely to shew, that so many Models for fine Writing have, tho' inadvertantly, often grossly deviated from Grammatical Propriety. With respect to those Quotations, I have been obliged to the learned Author of *A Short Introduction to English Grammar*.

Numerous Quotations might have been made of the Grammatical Improprieties to be found in several modern Writers: but to quote the Inadvertencies of living Authors (and that too without conveying any farther Instruction than what is done by those already mentioned) might be accounted ungenerous. I must however exhibit one recent Instance, which differs from all the foregoing, but without mentioning where it is to be found. “We all can remember when the *Armies* of Great-Britain were routed on every Side, *their* Fortresses taken and destroyed, *their* Navy useless and unactive, and *their* Coast insulted by a daring and victorious

victorious Enemy; *its* Inhabitants trembling and quaking, running to hide themselves from *their* Enemies instead of endeavouring to oppose them; a foreign Force called to eat up *its* Provisions, and to run away with great part of *its* Revenues without ever striking a Blow," &c. Here we see but one antecedent Word, viz. *Armies*, the Nominative Plural, to which the Possessives *their* and *its*, each of them thrice repeated, are made Relatives; for, *Britain* is a Genitive governed by *Armies*: So that the Construction is, The Armies *their* Fortresses, &c. the Armies *their* Navy, &c. the Armies *their* Coast, &c. the Armies *its* Inhabitants, &c. the Armies *its* Provisions, &c. and the Armies *its* Revenues, &c. By the Numbers being confounded, and the Possessives wrong applied, the Passage is neither English nor Grammar.

I suppose the Writer, speaking of the People of Great-Britain, meant——We all can remember when our Armies were routed on every Side; our Fortresses taken and destroyed; our Navy useless and unactive; our Coast insulted by a daring and victorious Enemy; our Inhabitants trembling and quaking, and running to hide themselves from their Enemies instead of endeavouring to oppose them; a foreign Force called to eat up our Provisions, and to run away with great part of our Revenues without ever striking a Blow.

C H A P. III.

PROMISCUOUS EXERCISES of FALSE
SYNTAX, in PROSE and VERSE.

On CONVERSATION.

SOCIETY [1] *subsist* among Men by a mutual Communication of their Thoughts to each other. Words, Looks, Gesture, and different Tones of Voice *is* [2] the Means of that Communication. I *speaks* [3] and in an Instant my Ideas and Sentiments *is* [4] communicated to the Person *which* hear I [5]: My Soul in a Manner, *pass* [6] into his. This Communication of my Thoughts *are* [7] again the Occasion of others in *he* [8] *who* [9] he *communicate* [1] to I [2] in his Turn. Hence *arise* [3] one of the most lively of our Pleasures; by *this* [4] Means too *us enlarges* [5] our Knowledge, and this reciprocal Commerce *are* [6] the principal Source of our intellectual Wealth.

The first Rule with Regard to Conversation, *are* [7] to observe all the Laws of Politeness in *him* [8] *These* [9] rule *are* [1] of all others the most indispensable. It *art* [2] not in every *ones* [3] Power per-

1 Subsists. 2 are. 3 speak. 4 are. 5 who hears me. 6 passes. 7 is. 8 him. 9 which. 1 communicates. 2 me. 3 arises. 4 these. 5 we enlarge. 6 is. 7 is. 8 it. 9 this. 1 is. 2 is. 3 one's.

4 he.

perhaps to have fine Parts, say witty Things, or tell a Story agreeably ; but every Man may be polite, if *him please* [4] at least to a certain degree. Politeness *have* [5] infinitely more Power to make a Person loved, and his Company sought after, than the most extraordinary Parts or Attainments *him* [6] can be Master of. *This* [7] scarce ever *fails* [8] of exciting Envy, and Envy *have* [9] always some Ill-will in *him* [1] if you *wouldst* [2] be esteemed, make yourself be loved ; *us* [3] always *esteems* [4] the Person *us loves* [5] more than *him* [6] deserves, and the Person *us does* [7] not love, as little as ever *us* [8] can ; nay, *us does* [9] all *us* [1] can to despise *he* [2] and commonly *succeeds* [3] in it. Great Talents for Conversation *requires* [4] to be accompanied with great Politeness ; *him which eclipse* [5] others, *owe they* [6] great Civilities ; and whatever a mistaken Vanity *mayest* [7] tell *we* [8] it is better to please in Conversation than to shine in *him* [9].

Another general Rule in Conversation *are* [1] to conform yourself to the Taste, Character, and present Humour of the Persons you *converses* [2] with. This Rule *art* [3] a Consequence of the foregoing ; Politeness *dictate* [4] it, but it *require* [5] a large Fund of Good-nature and Complaisance to observe *her* [6] ; not but a Person must follow his

4 he pleases. 5 has. 6 he. 7 these. 8 fail. 9 has. 1 it. 2 would. 3 we. 4 esteem. 5 we love. 6 he. 7 we do. 8 we. 9. we do. 1 we. 2 him. 3 succeed. 4 require. 5 he who eclipses. 6 owes them. 7 may. 8 us. 9 it. 1 is. 2 Converse. 3 is. 4 dictates. 5 requires. 6 it. 7 did.

his Talent in Conversation ; do not force Nature ; no one ever *didst* [7] it with Success. If you *has* [8] not a Talent for Humour or Raillery, or Story-telling, never attempt *they* [9]. Contain yourself also within the Bounds of what you *knows* [1] and never talk upon Things you *is* [2] ignorant of, unless it be with a View to inform yourself. A Person cannot fail in the Observance of *these* [3] Rule, without making himself ridiculous ; and yet how often *does us* [4] see *he* [5] transgressed ! Some who on War or Politicks *couldst* [6] talk very well, will be perpetually haranguing on Works of Genius, and the Belles-Letters ; others *which is* [7] capable of reasoning, and *wouldst* [8] make a Figure in grave Discourse, *wilt* [9] yet constantly aim at Humour and Pleasantry, tho' with the worst Grace imaginable.

Hence it *are* [1] that *us sees* [2] a Man of Merit sometimes appears like a Coxcomb, and *hear* [3] a Man of Genius talk like a Fool. Avoid Disputes as much as possible. In order to appear easy and well-bred in Conversation, you *mayest* [4] assure yourself it *require* [5] more Wit, as well as more Good-humour, to improve than to contradict the Notions of another ; but if you *art* [6] at any Time obliged to enter on an Argument, give your Reasons with the utmost Coolness and Modesty, two Things *who* [7] scarce ever fail of making an Impression on the Hearers. Besides, if you *is* [8]
neither

7 did. 8 have. 9 them. 1 know. 2 are. 3 this. 4 do we.
5 it. 6 could. 7 who are. 8 would. 9 will. 1 is. 2 we
see. 3 hear. 4 may. 5 requires. 6 are. 7 which. 8 are.
9 shew.

neither dogmatical, nor *shews* [9] either by your Actions or Words that you *is* [1] full of yourself, all *wilt* [2] the more heartily rejoice at your Victory; nay, *shouldst* [3] you be pinched in your Argument, you *mayest* [4] make your Retreat with a very good Grace; you *wert* [5] never positive, and *is* [6] now glad to be better informed. This *have* [7] made some approve the Socratical Way of reasoning, where while you scarce *affirms* [8] any Thing, you *canst* [9] hardly be caught in an Absurdity; and though possibly you *is* [1] endeavouring to bring over another to your Opinion *who* [2] is firmly fixed, you *seems* [3] only to desire Information from *he* [4]. In order to keep that Temper *who* [5] is so difficult, and yet so necessary to preserve, you *mayest* [6] please to consider, that nothing can be more *unjuster* [7] or *ridiculouser* [8] than to be angry with another, because he *art* [9] not of your Opinion. The Interest, Education, Men and means by *whom*^{men} [1] *attains* [2] their Knowledge, *is* [3] so very different, that it *are* [4] impossible *them* *shouldst* [5] all think alike, and he *have* [6] at least as much Reason to be angry with you, as you with *he* [7]. Sometimes to keep yourself cool, it may be of Service to ask yourself fairly, what might have been your Opinion, *hadst* [8] you all the Biases of Education and Interest your Adversary *mayest* [9] possibly have?

but

9 shew. 1 are. 2 will. 3 should. 4 may. 5 were. 6 are. 7 has. 8 affirm. 9 can. 1 are. 2 which. 3 seem. 4 him. 5 which. 6 may. 7 unjust. 8 ridiculous. 9 is. 1 which. 2 attain. 3 are. 4 is. 5 they should. 6 has. 7 him. 8 had. 9 may.

1 con-

but if you *contends* [1] for the Honour of Victory alone, you *mayest* [2] lay down this as an infallible Maxim, that you *canst* [3] not make a more false Step, or give your Antagonist a *more* greater Advantage over you than by falling into a Passion.

When an Argument is over, how many weighty Reasons *do* [4] a Man recollect, *who* [5] his Heat and Violence made *he* [6] utterly forget? It is yet more absurd to be angry with a Man because he *do* [7] not apprehend the Force of your Reasons, or *give* [8] weak ones of his own. If you *argues* [9] for Reputation, this *make* [1] your Victory the more *easier*; [2] he *art* [3] certainly in all Respects an Object of your Pity, rather than Anger; and if he *canst* [4] not comprehend what you *does*, [5] you *oughtest* [6] to thank Nature for her Favours, *which have* [7] given you so much the *more* clearer Understanding.

You may please to add this Consideration, that among your Equals no one *valuest* [8] your Anger, *who* [9] only *prey* [1] upon its Master; and perhaps you *mayest* [2] find it not very consistent either with Prudence or your Ease, to punish yourself whenever you *meets* [3] with a Fool or a Knave.

If you *propofes* [4] to yourself the true End of Argument, *who* [5] is Information, it may be a reasonable check to your Passion; for if you *Searches* [6] purely after Truth, it will be almost indifferent to you where you *finds him* [7]. I cannot

H

omit

1 contend. 2 may. 3 can. 4 does. 5 which. 6 him.
7 does. 8 gives. 9 argue. 1 makes. 2 easy. 3 is.
4 can. 5 do. 6 ought. 7 who has. 8 values. 9
which. 1 preys. 2 may. 3 meet. 4 propose. 5 which.
6 search. 7 find it. 8 which

omit in this Place an Observation *who* [8] I *has* [9] often made, namely, that nothing *procure* [1] a Man more esteem, and less Envy from the whole Company, than if *him chuse* [2] the Part of Moderator, without engaging directly on either Side in a Dispute. *These give* [3] him the Character of Impartial, *furnish he* [4] with an Opportunity of sifting Things to the Bottom, of shewing his Judgment, and of sometimes making handsome Compliments to each of the contending Parties. I shall close *these* [5] Subject with giving you one Caution: When you *hath* [6] gained a Victory, do not push it too far: It *art* [7] sufficient to let the Company and your Adversary see it *art* [8] in your Power, but that you *is* [9] too generous to make use of it. I *shalt* [1] only add, that there *are* [2] something *who* [3] can never be learned but in the Company of the Polite. The Virtues of Men *is* [4] catching as well as their Vices; and your own Observations added, *wilt* [5] soon discover what it is *who command* [6] Attention in one Man, and *make* [7] your tired and displeased with the Discourse of another.

A Di'monds rough no Lustre *canst* [8] impart
Till their rude Forms *is* [9] well improv'd by
Art;

So untaught Youth, *us* [1] very rarely *finds* [2]
Display

8 which. 9 have. 1 procures. 2 he chuses. 3 this gives. 4 furnishes him. 5 this. 6 have. 7 is. 8 is. 9 are. 1 shall. 2 is. 3 which. 4 are. 5 will. 6 which commands. 7 makes. 8 can. 9 are. 1 we. 2 find. 3 are.

Display the dazzling Beauties of the Mind,
Till Art and Science *is* [3] to Nature join'd.

Children like tender Oziers *takes* [4] the Bow,
And as *them* [5] first *is* [6] fashion'd always
grows ; [7]

For what *us learns* [8] in Youth, to that alone
In Age, *us is* [9] by second Nature prone.

Delays *is* [1] dangerous, take a *Friends* [2]
Advice ;

Begin, be bold, and venture to be wise,
Him which defer [3] his Work from Day to Day
Do [4] on a *Rivers* [5] Bank expecting stay,
Till the whole Stream *who* [6] stopt *he* [7]
shouldst be gone,

Who [8] as *her run* [9] for ever will run on.

Dreams *is* [1] but Interludes *who* [2] Fancy
make, [3]

When Monarch Reason *sleep* [4] *these* [5] Mi-
mick wake [6]

Compound [7] a Medley of disjointed Things,
A Court of Coblers, and a Mob of Kings.

Light Fumes *is* [8] merry, grosser Fumes
is [9] sad ;

Both *is* [1] the reasonable Soul run mad.

And many monstrous Forms in Sleep *us sees* [2]

That never *was* [3], nor *is* [4], nor e'er shall be.

H 2

Ev'n

3 are. 4 take. 5 they. 6 are. 7 grow. 8 we
learn. 9 we are. 1 are. 2 Friend's. 3 he who
defers. 4 does. 5 River's. 6 which. 7 him. 7
should. 8 which. 9 it runs. 1 are. 2 which. 3
makes. 4 sleeps. 5 this. 6 wakes. 7 compounds.
8 are. 9 are. 1 are. 2 we see. 3 were. 4 are.
5 con-

Ev'n I *condemn*s (5) the hated Ills I *act*s, (6)
 And thus a double Misery *contract*s: (7)
 Yet of my Chains I's (8) not so weary grown,
 But that I still *is* (9) putting others on:
 For Sin *have* (1) always *these* (2) attending Curse,
 To back the first Transgression with a worse.
 Friends *is* (3) like Leaves *who* (4) on the Trees
 does (5) grow,
 In *Summers* (6) prosp'rous State much Love
 *them shew*s; (7)
 But *is thee* (8) in Adversity? then *them* (9)
 Like Leaves from Trees in Autumn, *falls* (1)
 away.

Happy is *him which have* (1) a Friend indeed;
 But *him* (2) more *happier* (3) is, *which* (4)
 none *do* (5) need.

Happy the Man, I *grant*s, (6) thrice happy
 him, (7)
Which canst (8) through gross Effects their
 Causes see;
 Whose Courage from the Depth of Knowledge
 spring, (9)

Nor vainly *fear* (*) inevitable Things;
 But *do her* (1) walk of Virtue calmly go
 Thro' all the Alarms of Death and Hell below.

If any ask I, [2] what *wouldst* (3) satisfy.
 To make Life easy? Thus I *wouldst* (4) reply;
 As much as *keep* (5) out Hunger, Thirst, and
 Cold;

Or

5. condemn. 6 act. 7 contract. 8 I am. 9 am.
 1 has. 2 this. 3 are. 4 which. 5 do. 6 Sum-
 mer's. 7 they shew. 8 art thou. 9 they. 1 fall.
 1 He who has. 2 he. 3 happy. 4 who. 5 does:
 6 I grant. 7 he. 8 who can. 9 springs. * fears.
 1 does his. 2 me. 3 would. 4 would. 5 keeps.
 6 who.

Or what contented Socrates of old :
As much as made wise Epicurus blest,
Which (6) in small Gardens spacious Realms
possess'd ;

This (7) are what *Natures* (8) want *mayest* (9)
well suffice

Him which ask (1) more, *art* (2) covetous, not
wise.

Such *are* (3) the gloomy State of Mortals here,
Us knows (4) not what to wish, or what to fear.
What then *remain* ? (5) *is us* (6) depriv'd of
will ?

Must *us* (7) not wish, for fear of wishing ill ?
Receive my Counsel, and securely move ;
Entrust thy Fortune to the Powers above ;
Leave *they* (8) to manage for *thou*, (9) and to
grant

What their unerring Wisdom *sees thou* (1) want.
First worship God ; *him which forget* (2) to
pray,

Bids not himself Good-morrow, nor Good-day.
Let thy first Labour be to purge thy Sin ;
And serve *he* (3) first, whence all Things *didst*
(4) begin.

Pray for Things lawful, don't that Bound exceed ;
For God, before you *asks*, (5) *knowst* (6) what
you *needs* : (7)

But Silence in the Soul doth *him* (8) abhor ;
Mercies *is* (9) small, if not worth asking for.

H 3

CHAP.

6 who. 7 these. 8 Nature's. 9 may. 1 he who
asks. 2 is. 3 is. 4 we know. 5 remains. 6 are
we. 7 we. 8 them. 9 thee. 1 sees thee. 2 he
who forgets. 3 him. 4 did. 5 ask. 6 knows.
7 need. 8 he. 9 are.

C H A P. IV.

OF ELLIPSIS and TRANSPOSITION.

ALL Construction is either true or apparent, or, in other Words, just and figurative. True Construction is founded upon the essential Properties of Words, and is almost the same in all Languages. Apparent Construction entirely depends upon Custom, which for Elegance, Brevity, or Dispatch, leaves out a great many Words otherwise necessary to make a Sentence perfectly full and grammatical.

What is Ellipsis? Ellipsis is an elegant Suppression (or the leaving out) of a Word, or Words in a Sentence.

1. The Nominative Word or Words are often elegantly suppressed; as, God rewards the Righteous, and (God) punishes the Wicked..

2. The Verb or Verbs are often suppressed; as, give your Heart to your Creator; (give) Reverence to your Superiors; (give) Honour to your Parents; (give) your Bosom to your Friend; (give) Diligence to your Calling; (give) Ear to good Counsel; and (give) Alms to the Poor.

3. The Personal Relatives are generally suppressed when the Noun is expressed; as, Man (he) is the Lord of this lower World. Woman (she) is the fairest Part of the Creation. The Palace (it) stands on a Hill. John and I (we) live in the Country. Thomas and you (ye) are good Scholars.

Scholars. Men and Women (they) are rational Creatures *.

4. The Relatives *whom*, *which* and *that*, are often suppressed; as, That is the Man (whom or that) you met. This is the Book (which or that) you bought §.

5. The

* Tho' the Personal Relative needs not be expressed when the Noun itself, which is the Antecedent, is expressed; yet as the Relative always exists in the Mind, and is generally put for the Noun in the second Member of the Sentence; Youth should be taught to supply it, that they may ascertain the Gender as well as Number of the Antecedent. For the Relative has the same Respect to its Antecedent, by agreeing with it in Gender and Number, that the Verb has to its Noun by agreeing with it in Number and Person. "Who instead of going about doing Good, *they* are perpetually intent on doing Mischief." TILLOTSON.

They to be sure, is superfluous in this Sentence; but it is not expressed in the Relative *who*, as Dr. LOWTH would have it, but in the Antecedent: For *who* having no Number, equally relates to the Singular and Plural; if we had no Respect to the Antecedent, it would be more rational and grammatical to say it was expressed in the Verb *are*, because it must agree with the Antecedent as its Nominative.

§ Some of our best Writers have inelegantly left out the Relatives *who* and *which*, where, as Nominatives, the Insertion of them is absolutely necessary to support the proper Construction of the Sentence.

"A Man whose Inclinations led him to be corrupt, and (who) had great Abilities to manage and multiply and defend his Corruptions." GULLIVER, Part I. Chap. 6.

5. The Antecedent Word is generally left out ; as, beware of Idleness, which (Idleness) is an Enemy to Virtue. They appoint a Day, on which (Day) they were to meet, &c.

6. When a Noun is expressed before the Genitive Case, it is always suppressed after it ; as, The largest Hat is the Master's (Hat). The finest Coach is the King's (Coach). But if the Noun be expressed after the Genitive Case, then the Noun is left out immediately after *this* and *that* ; as, This (Coach) is the King's Coach. That (Hat) is the Master's Hat.

7. All the Words of a Question after the Interrogative Word are generally suppressed in the Answer ; as, Who—created Man ? God—(created Man). Who—was the first Man in the World ? Adam—(was the first Man in the World). Where—was you born ? (I was born)—in London. Who—says that Homer is the Prince of Poets ?

“ Osiris whom the Gracians call Dionysius, and (*who*) is the same with Bacchus.” SWIFT.

“ The Remonstrance he had lately received from the House of Commons, and (which) was dispersed throughout the Kingdom. CLARENDON, HISTORY.

“ A Cloud gathering in the North ; which we have helped to raise, and (which) may quickly break in a Storm upon our Heads. SWIFT.

If Tillotson has inserted *they*, where it was superfluous, Pope has left it out where it was necessary.

“ These we have extracted from an Historian of undoubted Credit, a reverend Bishop, the learned Paulus Jovius ; and (they) are the same that were practised under the Pontificate of Leo X.” Works, Vol. 6. P. 301.

Poets? I—) say that Homer is the Prince of Poets).

8. The second Member of a Sentence is commonly suppressed after *than* and *as*; as, He can sing better than I—(can sing). You can read as well as he (can read). Who loves you better than I—(love you)?

9. The Ellipsis is often in the first Member of a Sentence; as, I ever was (strictly attached to his Interest) and ever shall be strictly attached to his Interest.

10. When a Noun has two or more Adjectives joined to it, the Noun is expressed after the last only; as, do you ride the white (Horse) or black Horse? Do you drink red (Wine) or white Wine? He is an honest, sober, industrious Man, i. e. he is an honest Man, a sober Man, &c.

11. Such Nouns as Hand, Sign, Ship, &c. are commonly suppressed; as, Turn to the right (Hand), turn to the left (Hand). He is at the (Sign of) Lion, Tyger, &c. He belongs to the (Ship) Defiance, &c.

12. Thing, Act, Task and Matter, are frequently left out; as. It is easy to swim where the Head is borne up, i. e. it is an easy Thing, Act, &c. It is hard to kick against the Pricks, i. e. it is a hard Thing, &c. It will be difficult to accomplish, i. e. it will be a difficult Thing, Act, Task, or Matter to, &c.

13. The Conjunction *and*, when it connects several Words, is expressed only before the last; except where it renders every Word emphatical; as, For Sleep, and Wine, and Feasts, and Strump-

pets, and Bagnios, and Rest, that through Custom, &c.

The Members of a Period connected by proper Copulatives, glide smoothly and gently along; and are a Proof of Sedateness and Leisure in the Speaker: On the other Hand, one in the hurry of Passion, neglecting Copulatives and other Particles, expresses the principal Image only; and for that Reason, hurry or quick Action is best expressed without Copulatives. In this View Longinus justly compares Copulatives in a Period to strait tying, which in a Race obstructs the Freedom of Motion.

It follows, that to multiply Copulatives in the same Period ought to be avoided: For if the laying aside Copulatives gives Force and Liveliness, a Redundancy of them must render the Period languid. Witness the following Instance, tho' there are not more than two Copulatives.

“ Upon looking over the Letters of my Female Correspondents, I find several from Women, complaining of jealous Husbands; *and* at the same Time protesting their own Innocence, and desiring my Advice on this Occasion.” Spectator, No. 170.

This Sentence would be more lively if the *and* after *Husbands* were left out, and the Words following arranged thus: Protesting at the same Time their own Innocence, &c.

The Case must be excepted when the Words are intended to express the Coldness of the Speaker; for there the Redundancy of Copulatives is a Beauty.

“ Dining

“ Dining one Day at an Alderman’s in the City, Peter observed him expatiating after the Manner of his Brethren, in the Praises of his Sirloin of Beef. “ Beef, said the sage Magistrate, is the King of Meat: Beef comprehends in it the Quintessence of Partridge, and Quail, and Venison, and Pheasant, and Plumb-pudding, and Custard.”

Tale of a Tub, 14.

SWIFT shews great Taste in varying the Expression in the Mouth of Peter, who is represented more animated. “ Bread, says he, dear Brothers, is the Staff of Life, in which Bread is contained *inclusive* the Quintessence of Beef, Mutton, Veal, Venison, Partridge, Plumb-pudding, and Custard.”

Another Case must also be excepted: Copulatives have a good Effect where the Intention is to give an Impression of a great Multitude consisting of many Divisions: Example; “ The Army was composed of Græcians and Carians, and Lycians, and Pamphylians, and Phrygians.”

The Reason is, that a leisurely Survey, which is expressed by the Copulatives, makes the Parts appear more numerous than they would do by running them over with Celerity: In the latter Case the Army appears like one, whole, and as in one Group: In the former we take, as it were, an accurate Survey of each Nation, and of each Division.

The Repetition of the Disjunctive Conjunctions *or* and *nor* in the following Example has a solemn Effect.

“ Who shall separate us from the Love of Christ? Shall Tribulation or Distress, or Persecution,

“ cution, or Famine, or Nakedness, or Peril, or
 “ Sword? For I am persuaded, that neither Death
 “ nor Life, nor Angels, nor Principalities, nor
 “ Powers, nor Things present, nor Things to
 “ come, nor Heighth, nor Depth, nor any other
 “ Creature, shall be able to separate us from the
 “ Love of God which is in Christ Jesus our
 “ Lord.” Rom. viii. 35.

14. The Conjunction *that* is often left out ; as,
 I desire (that) you would send for him ; I think
 (that) I saw him Yesterday ; I am glad (that) you
 are well.

15. The Preposition *to* is often left out ; as,
 give (to) me, reach (to) me, send (to) me, &c.

16. Sometimes a whole Sentence is left out ; as,
 as it is our Duty to pay Respect and Deference to
 all who are virtuous, and have the Interest of their
 Country, and the Welfare of Society at Heart ;
 so (it is our Duty to pay Respect and Deference) to
 those also who discharge the Offices of State with
 Integrity and Honour.

Let it be observed in general, that it is inelegant
 to repete the same Word or Words in a Sentence,
 especially when they express the same thing ; ex-
 cept,

1. Where the Sense would be obscure without
 the Repetition ; as, a *good* Man leads a *good* Life ;
 a *bad* Wife often makes a *bad* Husband ; where it
 is necessary to repete *good* and *bad*.

2. In order to rouse Attention, and add Strength
 and Lustre to a Discourse, the same Words are
 repeted in a Sentence ; as, *every* Action, nay, *eve-*
ry Intention, *every* Design of Men, is known to
 the

the Almighty: He sees not only *what* they do, but *what* they aim at. Tillotson.

EXAMPLES, shewing to Youth the Method of supplying the Ellipsis, and of resolving Sentences.

1. A clear Conscience needs no Excuse, and fears no Accusation.
2. Education makes or marrs the Man: Youth well instructed will hardly err.
3. Children require Instruction as well as Provision
4. Man is admirably formed for particular social Attachments and Duties: There is a peculiar and strong Propensity in his Nature to be affected with the Sentiments and Dispositions of others.
5. Wisdom acquaints us with ourselves, our own Temper and Constitution, our Propensions and Passions, our Habitues and Capacities; a Thing not only of mighty Advantage, but of infinite Pleasure and Content to us.
6. Whoever considers the Miseries of human Life will certainly prepare for a better, since Infancy is attended with Folly, Youth with Disorder, and Age with Infirmary.
7. Opportunities neglected may not only debar us of many great and noble Advantages, but may create many melancholy Reflexions and anxious Thoughts, since they do not often happen, and when past are irrecoverable.

RESOLVED,

RESOLVED,

1. A clear Conscience (it needs no Excuse, and (a clear Conscience it) fears no Accusation.

2. Education (it) makes, or (Education it) marring the Man : Youth well instructed (they) will hardly err.

3. Children require Instruction as well as (they, Children, require) Provision.

4. Man is admirably formed for particular social Attachments, and (Man is admirably formed for particular social) Duties : There is a peculiar (Propensity) and (there is a) strong Propensity in his Nature to be affected with the Sentiments (of others) and (to be affected with the) Dispositions of others.

5. Wisdom (it) acquaints us with ourselves, (Wisdom acquaints us with) our own Temper, and (Wisdom acquaints us with our own) Constitution ; (Wisdom acquaints us with) our Propensities, and (Wisdom acquaints us with our) Passions, (Wisdom acquaints us with our) Habitudes, and (Wisdom acquaints us with our) Capacities ; a Thing not only of mighty Advantage (to us), but a Thing of infinite Pleasure (to us), and a Thing of infinite Content to us.

6. Whoever wisely considers the Miseries of human Life, (he will certainly prepare for a better (Life), since Infancy (it) is attended with Folly, (since) Youth (it is attended) with Disorder, and (since) Age (is attended) with Infirmary.

7. Opportunities neglected (they) may not only deprive us of many great and (of many) noble Advantages ;

vantages ; but (Opportunities neglected) may create many melancholy Reflections, and (Opportunities neglected may create many) anxious Thoughts ; Since they (Opportunities) do not often happen, and when (they, Opportunities, are) past, (they, Opportunities) are irrecoverable.

What is Transposition? Transposition or Inversion is the placing of the Words of a Sentence out of their natural Order.

The Order of Words in a Sentence is either natural or artificial. Natural Order, is when the Words of a Sentence naturally follow one after another, in the same Order with the Conceptions of our Minds.

Artificial Order is when Words are so arranged as to render them most agreeable and harmonious to the Ear, but so, that the Sense be not obscured.

The clearest and purest Writers in Prose use the fewest Transpositions ; and they are always more violent in Poetry than in Prose ; because in the former it is not possible to evade them.

EXAMPLES of TRANSPOSITION and ELLIPSIS together.

1. **D**O you, Father, take in your Hand the sacred Symbols, and the Gods of our Country : For me just come from War ; so fierce and recent Bloodshed, to touch them would be Profanation, till I have purified myself in the living Stream.

2. It

2. It is a certain Mark of a great Mind, in the pleasant Gales of Prosperity to preserve the Soul from Pride and Insolence ; and in the rough Storms of Adversity, to shun depressing Anxiety.

3. No Bounds the Almighty's Glory can restrain.

Nor Time's Dimensions terminate his Reign ;

At his Reproof convulsive Nature shakes,
And shivering Earth from its Foundation quakes :

His awful Touch the solid Mountains rends,

And curling Smoke in pitchy Clouds ascends.

4. For the few Hours of Life allotted me,
Give me, great God, but Bread and Liberty ;

I'll beg no more : If more thou'rt pleas'd to give,

I'll thankfully that Over-plus receive ;

If beyond this, no more be freely sent,

I thank for this, and go away content.

The natural Order of the foregoing Sentences, supplying the Ellipsis, is as follows :

1. **F**ATHER, do you take in your Hand the sacred Symbols, and Father, do you take in your Hand the Gods of our Country : For it would be Profanation for me to touch them, who am just come from War, and who am just come from so fierce Bloodshed, and who am just come

come from so recent Bloodshed, till I have purified myself in the living Stream.

2. It is a certain Mark of a great Mind, to preserve the Soul from Pride, and to preserve the Soul from Insolence in the pleasant Gales of Prosperity; and, it is a certain Mark of a great Mind to shun depressing Anxiety in the rough Storms of Adversity.

3. No Bounds can restrain the Almighty's Glory, or the Glory of the Almighty; nor can Time's Dimensions, or the Dimensions of Time, terminate his Reign; convulsive Nature (it) shakes at his Reproof, and shivering Earth (it) quakes from its Foundation; his awful Touch (it) rends the solid Mountains, and curling Smoke (it) ascends in pitchy Clouds.

4. Great God, give me but Bread, and give me but Liberty for the few Hours of Life which thou hast allotted me, I will beg no more: If thou art pleased to give me more, I will receive that Over-plus thankfully: If no more be sent freely beyond this, I thank thee for this, and go away content. †

As

† When young Gentlemen become well acquainted with the Nature of Ellipsis and Transposition, immense Advantages will accrue to them from their construing and resolving, for some Time, every Sentence they read in any of our best English Classics, whether in Prose or Verse. This Method will open the Capacity and improve the Judgment with respect both to a masterly Knowledge of the Subject, and of the Propriety of the Stile.

When

As to the Liberty of Transposition or Inversion, it will be necessary to examine it more narrowly, and in particular to trace the several Degrees in which an inverted or transposed Stile recedes more and more from that which is natural. And first, the placing a Circumstance before the Word with which it is connected, is the easiest of all Inversion, even so easy as to be consistent with a Stile that is properly termed natural.

EXAMPLES. "In the Sincerity of my Heart, I profess," &c. Natural Order, I profess in the Sincerity of my Heart, &c..

"By our own ill Management we are brought to so low an Ebb of Wealth and Credit, that, &c. Natural; We are brought to so low an Ebb of Wealth and Credit, by our own ill Management, that, &c.

On Thursday Morning, there was little or nothing transacted in Change-Alley. Natural; There was little or nothing transacted in Change-Alley on Thursday Morning.

At St. Bride's Church, in Fleet-Street, Mr. Woolston, (who wrote against the Miracles of our Saviour)

When a Youth is once acquainted with the inverted Construction of his own Language, and can readily resolve it into the natural Order; he will not be so much surprized; as all Youth naturally are, with the more violent Inversion of the learned Languages: But will soon perceive that, though the inverted or artificial Construction differs more or less according to the Genius of every Language; yet that the True or Natural is much the same in all Languages, i. e. according to the Conceptions of the Mind.

Saviour) *in the outmost Terrors of Conscience*, made a public Recantation.

In this Sentence, besides the interjected Circumstance in Italick, before the Word *Recantation* with which it is connected; there is another Sentence inserted, called a Parenthesis, of which the Structure of the capital Sentence is always independent, and can be read without it, as it is inserted only by Way of Illustration. St. Bride's Church is a Circumstance merely accidental, and in the natural Order must bring up the Rear, thus, leaving out the Parenthesis; Mr. Woolston made a public Recantation (of his Errors) in the utmost Terrors of Conscience, at St. Bride's, &c.

Where the Word that occupies the first Place denotes a Quality or an Action, neither of them can be conceived without a Subject; nor can they without greater Violence be separated from the Subject that follows: And for that Reason every such Separation, by means of an interjected Circumstance belongs to an inverted Stile. Examples where the Word first introduced does not imply a Relation.

—————Nor Eve to iterate
*Her former Trespas*s fear'd.

Natural Order; Nor fear'd Eve to iterate her former Trespas.

—————Hunger and Thirst at once,
Powerful Persuaders, quicken'd at the Scent
Of that alluring Fruit, urg'd me so keen.

Natural Order; Hunger and Thirst at once urg'd me so keen, powerful Persuaders, &c.

Moon

*Moon that now meet'st the orient Sun, now flit'st
With the fix'd Stars, fix'd in their Orb that
flies,*

*And ye five other wand'ring Fires that move
In mystic Dance, not without Song resound his
Praise.*

Natural Order: Moon resound his Praise, that now meet'st, &c. and ye five other wand'ring Fires resound his Praise, that move, &c. In these Examples the interjected Circumstances are in *Italic*.

In the following Examples, where the Word first introduced imports a Relation, the Disjunction will be found more violent *.

Of Man's first Disobedience, and the Fruit
Of that forbidden Tree, whose mortal Taste
Brought Death into the World, and all our
Woe,

With Loss of Eden, till one greater Man
Restore

* The Words that imply no Relation are Nouns Substantive; such as, Man, Animal, Tree, River, &c. Adjectives, Verbs, and Adverbs, imply a Relation; as, the Adjective *good* must relate to some Being possessed of that Quality; the Verb *write* must be applied to some Person the Agent, who writes; and the Adverbs, *constantly*, *diligently*, have a Reference to some Action which they qualify or modify.

When a Relative Word is introduced, it must be signified, by the Expression, to what Word it relates, without which the Sense cannot be complete.

Restore us, and regain the blissful Seat,
Sing, heav'nly Muse.

Natural Order : Sing, heav'nly Muse, of Man's
first Disobedience, &c.

———— Upon the firm opacous Globe
Of this round World, *whose first Convex divides*
The luminous inferior Orbs, inclos'd
From Chaos, and the Inroad of Darknefs old
Satan alighted walks.

Natural Order : Satan (having) alighted, walks
upon the firm opacous Globe of this round World,
whose first Convex divides the luminous inferior
Orbs, inclosed from Chaos, and (from) the In-
road of old Darknefs.

———— On a sudden open fly,
With impetuous Recoil and jarring Sound,
The infernal Doors.

Natural Order : The infernal Doors fly open on
a sudden, with impetuous, &c.

———— Forth rush'd, *with Whirlwind Sound,*
The Chariot of paternal Deity.

Natural Order : The Chariot of paternal Deity
rush'd forth with Whirlwind Sound.

We see that, according to natural Order, a
Circumstance comes late, or generally last in a
Period. But Language would have no great
Power were it confined to the natural Order of
Ideas. By Inversion a thousand Beauties may be
compassed,

compassed, which must be relinquished in a natural Arrangement. It can scarce be said that Inversion has any Limits; but it may be observed, that the Disjunction of Adverbs, Conjunctions, or Prepositions, from the Words to which they belong, has very seldom a good Effect. The following Example with relation to a Preposition, is perhaps as tolerable as any of the Kind.

He would neither separate *from*, nor act against them.

CHAP. V.

RULES for the proper ARRANGEMENT of WORDS in a Period, beginning with a natural Style, and proceeding gradually to what is the most inverted.

IN the Arrangement of a Period, the first and great Object is Perspicuity, which ought not to be sacrificed to any other Beauty. Ambiguities occasioned by a wrong Arrangement are of two Sorts; one where the Arrangement leads to a wrong Sense; and one where the Sense is left doubtful.

The first, being the more culpable, shall take the Lead, beginning with Examples of Words put in a wrong Place.

“How much the Imagination of such a Presence must exalt a Genius, we may observe *merely* from the Influence which an ordinary Presence has over Men.” Characteristics, Vol. I. Page 7.

This

This Arrangement leads to a wrong Sense: The Adverb *merely* seems by its Position to affect the preceding Word; whereas it is intended to affect the Words *an ordinary Presence*; and therefore the Arrangement ought to be thus: How much the Imagination of such a Presence must exalt a Genius, we may observe from the Influence which an ordinary Presence *merely* has over Men. [Or better] which even an ordinary Presence has over Men.

“ The Time of the Election of a Poet-Laureat being now at Hand, it may be proper to give some Account of the Rites and Ceremonies antiently used at that Solemnity, and *only discontinued thro’* the Neglect and Degeneracy of later Times.

GUARDIAN.

The Term *only* is intended to qualify the Noun Degeneracy, and not the Participle *discontinued*; and therefore the Arrangement ought to be — and discontinued through the Neglect and Degeneracy *only* of later Times.

“ Sixtus the Fourth, was, if I mistake not, a great Collector of Books, *at least*.” Bolingbroke.

The Expression here leads evidently to a wrong Sense: The Adverb *at least* ought not to be connected with the Substantive *Books*, but with Collector, thus: Sixtus the Fourth was a great Collector at least of Books.

Again, speaking of Lewis XIVth, he says, “ If he was not the greatest King, he was the best Actor of Majesty *at least*, that ever filled a Throne.” Better thus: If he was not the greatest King, he was at least the best Actor of Majesty, &c.

&c. This Arrangement removes the wrong Sense occasioned by the juxta Position of *Majesty* and at *least*.

The following Examples are of a wrong Arrangement of Members.

“ I Have confined myself to those Methods for the Advancement of Piety, which are in the Power of a Prince limited like ours by a strict Execution of the Laws. A Project for the Advancement of Religion. SWIFT.

The Structure of this Period leads to a Meaning which is not the Author's, viz. Power limited by a strict Execution of the Laws.

This wrong Sense is removed by the following Arrangement: I have confined myself to those Methods for the Advancement of Piety, which, by a strict Execution of the Laws, are in the Power of a Prince limited like ours.

“ This Morning, when one of Lady Lizard's Daughters was looking over some Hoods and Ribbands brought by her Tire-woman, with great Care and Diligence, I employed no less in examining the Box which contained them.” Guardian, No. 4.

The wrong Sense occasioned by this Arrangement, may be easily prevented by varying it thus: This Morning, when with great Care and Diligence, one of Lady Lizard's Daughters was looking over some Hoods and Ribbands, &c.

“ A great Stone that I happened to find, after a long Search, by the Sea-shore, served me for an

an Anchor." Gulliver's Travels, Part 1.
Chap. 8.

One would think that the Search was confined to the Sea-shore; but as the Meaning is, that the great Stone was found by the Sea-shore, the Period ought to be arranged thus: A great Stone, that, after a long Search, I happened to find by the Sea-shore, served me for an Anchor.

Next, of wrong Arrangement where the Sense is left doubtful; beginning, as in the former Sort, with Examples of the wrong Arrangement of Words in a Member. "These Forms of Conversation by *Degrees* multiplied and grew troublesome." SPECTATOR, No. 119.

Here it is left doubtful whether the Modification by *Degrees* relates to the preceding Member or to what follows: It ought to be, These Forms of Conversation multiplied by *Degrees*.

"Nor does this false Modesty expose us *only* to such Actions as are indiscreet, but very often to such as are highly criminal. SPECT. No. 458.

The Ambiguity is removed thus: Nor does this false Modesty expose us to such Actions *only* as are indiscreet, &c.

"The Empire of Belfuscu is an Island situated to the North-East Side of Lilliput, from whence it is parted *only* by a Channel of 800 Yards wide." GUL. Part 1. Chap. 5.

The Ambiguity may be removed thus: — From whence it is parted by a Channel of 800 Yards *only*.

"Her Body shaded with a slight Cymar,
Her Bosom to the View was *only* bare."

The Sense requires the following Arrangement ;

Her Bosom *only* to the View was bare.

In the following EXAMPLES the Sense is left doubtful by a wrong Arrangement of Members.

“ The Minister who grows less by his Elevation, *like a little Statue, placed on a mighty Pedestal*, will always have his Jealousy strong about him.” Bolingbroke’s Dedication upon Parties.

Here, it is doubtful whether the Object introduced by way of Simile, relates to what goes before or to what follows: The Ambiguity is removed thus: The Minister who, like a little Statue, placed on a mighty Pedestal, grows less by his Elevation, will always, &c.

“ Since this is too much to ask of Freemen, nay, of Slaves, *if his Expectation be not answered*, shall he form a lasting Division upon such transient Motives? Ibid. Better thus: Since this is too much to ask of Freemen, nay of Slaves, shall he, if his Expectations be not answered, form, &c.

Speaking of the superstitious Practice of locking up the Room where a Person of Distinction dies :

“ The Knight, seeing his Habitation reduced to so small a Compass, and himself in a Manner shut out of his own House, *upon the Death of his Mother*, ordered all the Apartments to be flung open, and exorcised by his Chaplain.” Spectator. No. 110. Better thus: The Knight, seeing his Habitation reduced to so small a Compass, and himself in a Manner shut out of his own House, ordered,

dered, upon the Death of his Mother, all the Apartments to be flung open.

Speaking of some Indecencies in Conversation :

“ As it is impossible for such an irrational Way of Conversation to last long among a People that make any Profession of Religion, or show of Modesty, *if the Country Gentlemen get into it*, they will certainly be left in the Lurch.” Spectator, No. 119. The Ambiguity vanishes in the following Arrangement : — The Country Gentlemen, if they get into it, will certainly be left in the Lurch.

Speaking of a Discovery in Natural Philosophy, that Colour is not a Quality of Matter : “ As this is a Truth which has been proved incontestibly by many modern Philosophers, and is indeed, one of the finest Speculations in that Science, *if the English Reader would see the Notion explained at large*, he may find it in the eighth Chapter of the second Book of Mr. Locke’s Essay on Human Understanding.” Spec. No. 413. Better thus : As this is a Truth, &c. The English Reader, if he would see the Notion explained at large, may find it, &c.

“ A Woman seldom asks Advice before she has bought her Wedding-Clothes. When she has made her own Choice, *for Forms Sake*, she sends a Conge d’Elire to her Friends.” Ibid. No. 475. Better thus : — She sends, for Forms Sake, a Conge d’Elire to her Friends.

“ And since it is necessary that there should be a perpetual Intercourse of buying and selling, and dealing upon Credit, *where Fraud is permitted or connived at, or hath no Law to punish it* ; the honest Dealer is always undone, and the Knave gets the Advantage.” Better thus : And since it is

necessary that there should be a perpetual Inter-course of buying and selling, and dealing upon Credit, the honest Dealer, where Fraud is permitted or connived at, or hath no Law to punish it, is always undone, and the Knave gets the Advantage.

From these Examples, the following Observations will readily occur; that a Circumstance ought never to be placed between two capital Members of a Period; for by such Situation it must always be doubtful, so far as we gather from the Arrangement, to which of the two Members it belongs; where it is interjected, as it ought to be, between Parts of the Member to which it belongs, the Ambiguity is removed, and the capital Members are kept distinct, which is a great Beauty in Composition. In general, to preserve Members distinct that signify Things distinguished in the Thought, the best Method is, to place first in the consequent Member, some Word that cannot connect with what precedes it.

Another Rule, derived immediately from human Nature, is, that Words expressing Things connected in the Thought, ought to be placed as near together as possible. The bad Effect of a violent Separation of Words or Members intimately connected, will appear from the following Examples.

“ For the English are naturally fanciful, and very often disposed, *by that Gloominess and Melancholy of Temper which is so frequent in our Nation*, to many wild Notions and Visions, to which others are not so liable.” Spect. No. 419. Here the Verb is, by a pretty long Circumstance, violently separated from the Subject to which it refers: This harsh Arrangement is easily prevented by placing the Circumstance before the Verb, thus:

thus: For the English are naturally fanciful, and, by that Gloomings and Melancholy of Temper, which is so frequent in our Nation, are often disposed to many wild Notions, &c.

“ For as no mortal Author, *in the ordinary Fate and Vicissitude of Things*, knows to what Use his Works may, some Time or other, be applied, &c. Spect. No. 85. Better thus: For as, in the ordinary Fate and Vicissitude of Things no mortal Author knows to what Use, some Time or other his Works may be applied. Lord Kaimes observes, that, in Bolingbroke's Works, Specimens of this Kind may be found without Number.

A Pronoun ought to be placed as near as possible to its antecedent Noun for which it stands: For if other Ideas intervene, it is difficult to recal the Person or Thing by Reference.

“ There being a round Million of Creatures in human Figure, throughout this Kingdom, *whose* whole Subsistence, &c. SWIFT. Better; There being, throughout this Kingdom, a round Million of *Creatures* in human Figure, *whose* whole Subsistence, &c.

“ Tom is a lively impudent Clown, and has *Wit* enough to have made him a pleasant Companion, had *it* been polished and rectified by good Manners.” Guardian, No. 162. Better; Tom is a lively impudent Clown, and has *Wit* enough, had *it* been polished and rectified by good Manners, to have made, &c.

“ It is the Custom of the Mahometans, if they see any printed or written Paper upon the *Ground*, to take *it* up, and lay it aside carefully, as not knowing but it may contain some Piece of their

Alcoran." Spect. No. 85. The Arrangement here leads to a wrong Sense, as if the Ground were taken up, not the Paper. Better thus: It is the Custom of the Mahometans, if they see upon the Ground any printed or written *Paper*, to take it up, &c.

Circumstances in a Period resemble small Stones in a Building, employed to fill up Vacuities among those of a larger Size. In the Arrangement of a Period, such under-parts crowded together make a poor Figure; and never are graceful but when interspersed among the capital Parts.

EXAMPLE: "It is likewise urged, that there are, by Computation, in this Kingdom, above 10000 Parsons, whose Revenues, added to those of my Lords the Bishops, would suffice to maintain, &c.

SWIFT.

Here two Circumstances, viz. *by Computation* and *in this Kingdom*, are crowded together unnecessarily: They make a better Appearance separated in the following Manner: It is likewise urged, that in this Kingdom there are, by Computation, above 10000 Parsons, whose Revenues, &c.

If there be room for a Choice, the sooner a Circumstance is introduced, the better; because Circumstances are proper for that coolness of Mind with which we begin a Period, as well as a Volume: In the Progress the Mind warms, and has a greater Relish for Matters of Importance.

When a Circumstance is placed at the Beginning of the Period, or near the Beginning, the Transition from it to the principal Subject is agreeable; it is like ascending or mounting upward. On the other Hand, to place it late in the Period

has

has a bad Effect ; for, after being engaged in the principal Subject, one is with Reluctance brought down to give Attention to a Circumstance. Witness the following Examples.

“ Whether a Choice altogether unexceptionable has *in any Country* been made seems doubtful.” Here the Circumstance *in any Country* is placed too late. Better thus: Whether *in any Country* a Choice altogether unexceptionable has been made, seems doubtful.

“ I have considered formerly, *with a good deal of Attention*, the Subject upon which you command me to communicate my Thoughts to you.” Bolingbroke of the Study of History, Letter 1. Better thus: I have formerly, *with a good deal of Attention*, considered the Subject upon which you command me, &c.

SWIFT, speaking of a virtuous and learned Education: “ And although they may be, and too often are drawn, by the Temptations of Youth, and the Opportunities of a large Fortune, into some Irregularities, *when they come forward into the great World*; it is ever with Reluctance and Compunction of Mind, because their Bias to Virtue continues.” The Intelligencer, No. 9. Better: And although, *when they come forward into the great World*, they may be, and too often are drawn, &c.

“ Let us endeavour to establish to ourselves an Interest in him who holds the Reins of the whole Creation *in his Hand*.” Spect. No. 12. Better: Let us endeavour to establish to ourselves an Interest in him who, *in his Hand*, holds, &c.

“ Virgil, who has cast the whole System of Platonic Philosophy, so far as it relates to the Soul of Man, into beautiful Allegories, *in the Sixth Book of his Æneid*, gives us the Punishment, &c. Spect. No. 90. Better : Virgil, who, *in the Sixth Book of his Æneid*, has cast the whole System, &c.

“ And Philip the Fourth was obliged at last to conclude a peace, on Terms repugnant to his Inclination, to that of his People, to the Interest of Spain, and to that of all Europe *in the Pyrenean Treaty*.” Letters on History, Vol. 1. Letter 6. Bolingbroke. Better : And at last, in the Pyrenean Treaty, Philip the Fourth was obliged to conclude a Peace on Terms, &c.

To place a Circumstance late or last in a Period has always a bad Effect. In arranging a Period, it is of Importance to determine in what Part of it a Word makes the greatest Figure, whether at the Beginning during the Course, or at the Close. The Method of arranging Words in a Period, so as to make the deepest Impression with respect to Sound as well as Signification, is comprehended in the following Observation. That Order of Words in a Period will always be most agreeable, where, without obscuring the Sense, the most important Images, the most sonorous Words, and the longest Members bring up the Rear.

Where a Period is so constructed as to admit more than one complete Close in the Sense, the Curiosity of the Reader is exhausted at the first Close, and what follows appears languid or superfluous : His Disappointment contributes also to this Appearance, when he finds, contrary to his

Expectation, that the Period is not yet finished. The following Periods, placed in their natural Order, will illustrate this Rule.

“ Were Instruction an essential Circumstance in Epic Poetry, I doubt whether a single Instance could be given of this Species of Composition, *in any Language.*” This Period admits of a full Close upon the Word *Composition*; after which it goes on languidly, and closes without Force. This Blemish will be avoided by the following Arrangement: Were Instruction an essential Circumstance in Epic Poetry, I doubt whether, in any Language, a single Instance could be given of this Species of Composition.

“ Some of our most eminent Divines have made use of this Platonic Notion, as far as it regards the Subsistence of our Passions after Death, *with great Beauty and Strength of Reason.* Spect. No. 90. How languid and apparently superfluous is the Close: Better; Some of our most eminent Divines have, with great Beauty and Strength of Reason, made use of this Platonic Notion, &c.

“ Men of the best Sense have been touched, more or less, with these groundless Horrors and Presages of Futurity, *upon surveying the most indifferent Works of Nature.*” Spect. No. 505. Better thus: Upon surveying the most indifferent Works of Nature,  Men of the best Sense have, &c.

“ She soon informed him of the Place he was in, which, notwithstanding all its Horrors, appeared to him more sweet than the Bower of Mahomet, *in the Company of his Balsora.*” Guardian, No. 167. Better: She soon informed him of the Place he was in, which notwithstanding all its

Horrors appeared to him, in the Company of his Balsora, more sweet, &c.

“ The Emperor was so intent on the Establishment of his absolute Power in Hungary, that, he exposed the Empire doubly, to Desolation and Ruin, *for the Sake of it*”. Letters on History, Vol. 1. Letter 7. Bolingbroke. Better: The Emperor was so intent on the Establishment of his absolute Power in Hungary, that, for the Sake of it, he exposed, &c.

Suspension of the Thought till the close of the Period, ought never to be preferred to Perspicuity, neither ought Suspension to be attempted in a long Period; because in that Case the Mind is bewildered among a Profusion of Words: A Traveller while he is puzzled about the Road, relishes not the finest Prospect.

“ All the rich Presents which Astyages had given him at parting, keeping only some Median Horses, in order to propagate the Breed of them in Persia, he distributed among his Friends, whom he left at the Court of Ecbatana.” Travels of Cyrus, Book 1. Here is a violent Separation: Perspicuity requires the following Arrangement: He distributed among his Friends, whom he left at the Court of Ecbatana, all the rich Presents which Astyages had given him at parting, keeping only some Median Horses, &c.

If Conformity between Words and their Meaning be agreeable, it must of Course be agreeable to find the same Order or Arrangement in both. Hence the Beauty of a plain or natural Stile, where the Order of the Words corresponds precisely to the Order of Ideas. Nor is this the single

gle Beauty of a natural Stile : It is also agreeable by its Simplicity and Perspicuity. This Observation throws light upon the Subject : For if a natural Stile be in itself agreeable, a transposed Stile cannot be so ; and therefore it cannot be otherwise agreeable, but by contributing to some positive Beauty that is excluded in a natural Stile. To be confirmed in this Opinion, we need but reflect upon some of the foregoing Rules, which make it evident, that Language by Means of Transposition, is susceptible of many Beauties that are totally excluded in a natural Arrangement of Words. From these Premises it clearly follows, that Transposition or Inversion ought not to be indulged, unless in order to reach some Beauty superior to those of a natural Stile : For every Inversion which is not governed by this Rule, will appear harsh and strained, and be disrelished by every Man of Taste. Hence the Beauty of Inversion, when happily conducted ; the Beauty, not of an End, but of Means, as furnishing Opportunity for numberless Ornaments that find no Place in a natural Stile.

C H A P VI.

Of STOPS or POINTS, and MARKS or NOTES.

WRITING being the very Image of Speech, several Points were invented not only to prevent any Obscurity in the Sense ; but also to mark the Distance of Time or proper Pauses in Reading.

From the foregoing Rules of Arrangement it is evident how much a proper Arrangement of the
 10 Words

Words and Members of a Period contribute to a Sense of Order, Elegance, and Perspicuity: And that a wrong Arrangement, even the most accurately pointed, will be always perplexing and disgusting. For tho' an accurate Punctuation may remove an Ambiguity, yet it will never produce that peculiar Beauty which is perceived when the Sense comes out clearly and distinctly by Means of a happy Arrangement. Such Influence has this Beauty, that by a natural Transition of Perception, it is communicated to the very Sound of the Words, so as in Appearance to improve the Music of the Period.

The Points we have, are judged sufficient to distinguish the Sense; but their Number is defective with respect to the requisite Variety of Pause; and for directing to a just and well-regulated Pronunciation.

We have only two Points as Signs for varying the Tone of Voice in Reading, viz. Interrogation and Admiration. The other Points by no Means direct to all the Variety of Pause, nor to a natural and graceful Variation of the Voice, which, together with proper Emphasis and Cadence, must depend greatly upon the Taste and Judgment of the Reader.

There are six Points considered as Intervals in Reading, viz. Comma, Semicolon, Colon, Period, Interrogation, and Admiration.

The Comma, marked thus (,) is the shortest Pause, and distinguishes the smallest Members of Sentences; as, The Lord God is merciful, long-suffering, slow to Wrath, abounding in Goodness
and

and Truth. It is used after every distinct Noun and Verb; as, the Enemy advanced with Drums, Trumpets, Clarions, Fifes, &c. and fought with Guns, Swords, Spears, &c. but here the Verb is understood to every Noun after the first: This Man laughs, sings, whistles, dances, &c. and then cries, swears, prays, &c. Here again a Noun is understood to every Verb after the first. The Case is, that if there be several distinct Nouns belonging to one Verb, or several distinct Verbs belonging to one Noun, the Nouns and Verbs must be construed equal in Number: For every Verb must have its Noun expressed or understood, and every Noun its Verb expressed or understood; and every distinct Verb or Noun, expressed or understood, must have a Comma to distinguish it.

The Comma distinguishes Adverbs of a contrary Meaning; as, Man is mortal, and *sooner*, or *later*, all must die. It lies scattered *here*, *there*, and every where. When an Address or Invocation is made, the Name being in the Vocative Case, is distinguished by a Comma both before and after it; as, Remember, O King, thou art a Man: Deliver us, O Lord, from the evil Consequences of our Transgressions. It is also marked after every Adjective belonging to the same Noun, except the last; as, a wise, valiant, experienced, and humane General. It is used before a copulative or disjunctive Conjunction in a compound Sentence; as, Kings command, *and* Subjects obey: Can the Ethiopian change his Hue, *or* the Leopard his Spots? But not when two Nouns or two Adjectives are connected by a single Copulative or Disjunctive; as, the King *and* Queen
are

are gone : Neither the King *nor* Queen are gone : The Innocent *and* the Guilty are the same with him ; he spares neither the Innocent *nor* the Guilty ; neither Old *nor* Young,

The Comma is always placed after the Relatives, who, which, whom ; the Conjunctions and, but, nor, or, yet, whether, &c. and all the other Parts of Speech, when a Circumstance is interjected ; as, Virgil, who, in the sixth Book of his *Eneid*, has cast, &c. Which, for all his Boasting, he could not, &c. Whom, though I had no Ground for Suspicion, I would not trust, &c. And, for his better Encouragement, I, &c. But, notwithstanding all my Endeavours, he, &c.

The Reader will readily perceive, that such a numerous Variety of Examples as might be adduced on this Head would be by far too tedious to insert. For more Examples, therefor, we must refer to the Rules of Arrangement.

All necessary, but small interjected Illustrations, should be distinguished by a Comma only on each Side, and not by the Mark Parenthesis ; as, — and farther, says he, — not (says he) : Go back to him, says Nero, not (says Nero) : The Tribune went aside to Fenius, a Captain of that Name, and told him Cesar's Orders, &c. not (a Captain of that Name). So when there are two or more Persons introduced into Discourse, and it is necessary, for the Sake of Distinction, to name the Person we mean, we need not include it within a Parenthesis, but thus ; Then he, *Marcus Tu'ly*, replied, &c. But she, *Octavia*, took the utmost Care of his Children, &c.

The Case absolute requires a Comma after it,
because

because it can be resolved into a simple Member; as, The Sun rising, i. e. while the Sun rises, Darkneſs flies away.

The Comma is uſed after every diſtinct Word, or Figure of Numbers; as, one, two, three, &c. 1, 2, 3, 4, 5, 10, 20, &c.

A Semicolon; marked thus (;) is a greater Portion of a Sentence than a Comma; and carries in it an incomplete Senſe: As, Virtue is the higheſt Exerciſe and Improvement of Reaſon; the Integrity, the Harmony, and juſt Balance of Affection; the Health, Strength, and Beauty of the Mind. It is always uſed when ſeveral Nouns, with their different Epithets, equally relate to the ſame Verb; as, He was of a firm and undaunted Reſolution; of a ſteady and regular Conduct; of a comely and winning Deportment; of a ſweet, facetious, and obliging Temper; of a generous and humane Diſpoſition; and, &c.

It is generally uſed in a Contraſt, and in diſtinguiſhing Nouns of a contrary Signification. When the Period runs long, ſeveral Semicolons are often uſed; as, The Perfection of Virtue is to give Reaſon free Scope; to obey the Authority of Conſcience with Alacrity; to exerciſe the Deſenſive Paſſions with Fortitude; the private with Temperance; the Public with Juſtice; and all of them with Prudence; that is, in a due Proportion to each other; and an entire Subſerviency to a calm, diffuſive Benevolence;—to adore and love God with a diſintereſted and unrivalled Affection; and to acquieſce in his Providence with a joyful Reſignation.

A Colon,

A Colon, marked thus (:) is the greatest Portion or Member of a Period or full Sentence, and marks a perfect Sense; yet, so as to leave the Mind in Suspense and Expectation of what is to follow. It is generally marked before the Conjunctions *if, for, nor, but.*

EXAMPLES. Should the Enemy advance, and offer to pass the River, I command you to give Battle: If not, &c.

We who are weak-sighted Mortals, and of so narrow Conceptions, cannot attend to many different Objects at the same Time: *For* while we are careful to inspect some Things, we must of course neglect others.

An envious and malicious Critic cannot forbear nibbling at every Author that comes in his Way: *Nor* can even the most admired Poet that ever wrote, escape his Abuse. I allow the Greeks Learning, and skill in many Sciences; sharpness of Wit, and Fluency of Tongue; and, if you praise them for any other Excellencies, I shall not contradict you: *But* that Nation was never eminent for Tenderness of Conscience, and Regard to Faith.

As several Semicolons are used, so are two or more Colons, when the Period runs out pretty long.

EXAMPLE. 'Tis pleasant to be virtuous and good, because that is to excel many others: 'Tis pleasant to grow better, because that is to excel ourselves: Nay, 'tis pleasant even to mortify and subdue our Lusts, because that is Victory: 'Tis pleasant to command our Appetites and Passions, and to keep them in due Order, within the
Bounds

Bounds of Reason and Religion, because that is Empire.

A Period, marked thus (.) is made when the Sentence is completely ended; as, Learning makes Life sweet; and produces Pleasure, Tranquillity, Glory and Praise.

EXAMPLE of a Period containing all the foregoing Points.

Many Ladies distinguish themselves by the Education of their Children, Care of their Families, and Love of their Husbands; which are the great Qualities and Atchievements of Woman kind: As, the making of War, the carrying on of Traffic, the Administration of Justice, are those by which Men grow famous, and get themselves a Name.

To resolve this Sentence, we will find in it nine distinct Members, which are in effect so many Sentences: Thus; Many Ladies distinguish themselves by the Education of their Children, (1) many Ladies distinguish themselves by the Care of their Families (2), and many Ladies distinguish themselves by the Love of their Husbands (3); which are the great Qualities and Atchievements of Woman-kind (4): As, the making of War (5), the carrying on of Traffick (6), the Administration of Justice (7), are those (Qualities and Atchievements) by which Men grow famous (8), and (by which Qualities and Atchievements they) get themselves a Name (9). The Members of this Sentence are, by a Colon, divided into two Parts nearly equal in Length; which is a great Beauty. By neglecting this Circumstance, the following Example is defective in Neatness.

As

As the Performance of all other religious Duties will not avail in the Sight of God, *without Charity*; so neither will the Discharge of all other ministerial Duties avail in the Sight of Men, *without a faithful Discharge of this principal Duty.* *Dissertation upon Parties; Dedication.*

A Sentence or Period ought to express one entire Thought or mental Proposition; and different Thoughts ought to be separated in the Expression by placing them in different Sentences or Periods. Short Periods are lively and familiar: Long Periods requiring more Attention, make an Impression grave and solemn.

In general, a Writer ought to study a Mixture of long and short Periods, which prevent an irksome Uniformity, and entertain the Mind with Variety of Impressions. In particular, long Periods ought to be avoided till the Reader's Attention be thoroughly engaged; and therefore a Discourse, especially of the familiar Kind, ought never to be introduced with a long Period: For that Reason, the Commencement of a Letter to a very young Lady on her Marriage is faulty: —

“ Madam, the Hurry and Impertinence of receiving and paying Visits, on account of your Marriage, being now over, you are beginning to enter into a Course of Life, where you will want much Advice to divert you from falling into many Errors, Fopperies and Follies, to which your Sex is subject.”

A Point of Interrogation, marked thus (?) is made after a Question is asked; as, Does he still lead a dissolute Life? Will he never grow wise? Several Questions, and sometimes pretty long ones, often

often follow one another: When the Question is continued to some Length, Care must be taken not to close it with a Period, as some, either forgetting, or not understanding the Sense, ignorantly do. The following Example is not among the longest* to be met with: "What Manner of Day
 " do we think that will be, when the Heavens
 " shall put on Mourning; when this whole Earth
 " shall totter and quake as a Leaf before the
 " Wind; when the Sun and Moon shall lose their
 " Light, the Stars drop from their Orbs, the Sea
 " forsake its Channels, the Earth be drowned in
 " a Deluge of Blood, and the whole World at
 " once on a flaming Fire?"

In an Interrogatory Sentence of Length, tho' all the Members, when resolved, are in Effect so many interrogatory Sentences; yet where the Sense does not require a Pause above a Comma, or a Semicolon, as in the foregoing Sentence, the Point of Interrogation should be suspended till the Close. But if, in the Course of the Sentence, the Sense should require the Pause of a Colon; then a Point of Interrogation ought to be made.

EXAMPLE. Can we wonder, that even Angels and just Men are said to be afraid of that Day? For according to St. Peter's Way of reasoning, "If the Righteous scarcely be saved,
 " where shall the Ungodly and the Sinner appear?
 " What shall become of the careless and
 " dissolute Christian, when he shall see such an
 " Ocean of Miseries rushing in upon him?"

The

* See a long Interrogation, 2d Part Hen. 4. Act 3. Scene 1.

The Words that ask Questions are, Who, whom, which, what, where, why, wherefore, whether, whither, whence, when, how, do, will, shall, may, can, have, am, is, art, are; with their Preter-Tenses, did, would, should, might, could, had, was, were, and must, and ought. When any one of these Words leads in a Sentence, the Sentence necessarily forms a Question.

A Point of Admiration or Exclamation, marked thus (!) is used when something is admired or exclaimed against; as, O Lord, how manifold are thy Works? In Wisdom hast thou made them all! The Earth is full of thy Riches! — O Times! O Manners! O the Villainy!

Exclamation and Interrogation are often mistaken for one another. I have purposely inserted the first Example to shew the Difference; where, *how manifold are thy Works?* may seem to be an Exclamation, but is really a Question: And, if I had Liberty, I should call such Questions exclamatory Questions. But it has been observed already, that when the above-mentioned Words that ask Questions lead in a Sentence, the Sentence must be closed with a Point of Interrogation. In Instances of Hurry and Surprise, the leading Word requires a Point of Exclamation after it, before the Point of Interrogation takes Place. As, What! shall I see his Face no more? How! are we all undone? where! whither shall I flee? Likewise any Word repeated with Warmth and Emotion in a Reply: As, Sir, your *Benevolence* — Benevolence! to whom shall I be benevolent? Pity, Sir — Pity! does the Dog deserve Pity? &c. &c. This Point is marked after all
the

the Interjections ; as, Ah ! Alas ! O ! Oh ! Fy ! Fy ! Woe is me ! &c.

The Point of Interrogation elevates the Voice ; and so does that of Admiration in general : But the different Passions and Emotions of the Soul, are subject to different Emphasis and Tones of Voice, which those only who have studied Nature can properly feel and utter. With respect to Time, the first four of these Points bear a musical Proportion to one another : For a Comma stops the Voice while we can tell one ; the Semicolon two ; the Colon, three ; and the Period, four. The Pause after the two Points of Interrogation and Admiration ought to be equal to that of a Period, or a Colon at least.

But, besides these, there are four more Notes or Distinctions of Pause, viz.

1. A Parenthesis marked thus () ; which is a Sentence inserted within another Sentence as an Illustration of the Sense ; tho' it may be left out, and the Structure of the Sentence remain entire : As, For even *Servius Tullius*, the Son of a captive Woman (no-body knows who his Father was) obtained the Kingdom as the Reward of his Wisdom and Virtue. A long Parenthesis is disagreeable ; and several crouding upon one another, is a Sign of Weakness and Perplexity in the Writer.

A Circumstance in a Sentence has been mistaken by some for a Parenthesis : But the ready Way to distinguish them is thus : A Parenthesis has nothing to do with the Construction of the Sentence within which it is included ; which can be read and make Sense without it : But if we read

read the Sentence without the Circumstance, the Sense will neither be full nor perspicuous.

The Construction of the following Sentence is faulty.

“ In those happy Regions where perfect Peace and Concord, Holiness and Zeal for God’s Glory reign ; there is more Joy at the Conversion of one Sinner, more Praise for the pious Labour of one little Tract, which makes Men good livers, than for the winning Profelytes to this or that Communion (as distinct from the rest that disagree with it in less substantial Niceties) *than* for vast Volumes of subtle Disputes, which make for the Interests of any of those Factions, into which Christendom is so unfortunately divided.” Dean Stanhope’s Christian Directory, Page 5.

The first Word after the Parenthesis ought to be *or* and not *than* ; for, leaving out the Parenthesis, the Construction will be proper, thus ; than for winning Profelytes to this or that Communion, *or* for vast Volumes, &c.

A Parenthesis cannot, with the least Propriety, either begin or end a Sentence.

(“ Then the Bell rung in Joseph’s Room :”) “ Why, Betty, John, Chamberlain ; where the Devil are you all ?” Fielding’s Joseph-Andrews, Page 73, Vol. 1.

“ Aye, said the Doctor, I believe I know how large they are better than you ; (at which he fell a winking, and the whole Company burst into a Laugh.”) Ibidem, Page 61.

“ These Things must in Reason be acknowledged wonderful, and sufficient to engage the Belief of all, who should see the Accomplishment
of

of them, (which my third Section shall prove by-and-by). Dean Stanhope's *Chris. Direct.* Page 62. The included Words in the three foregoing Sentences, have not the least Relation to Parenthesis.

The Parenthesis requires the Pause of a Comma in general ; and is always pronounced with a lower Tone than the Sentence within which it is included.

2. A double Period, marked thus (—) is so called, because it denotes a Pause of two Periods ; and indicates that the Sentence or Words after which it is marked, are worthy of Consideration.

3. A Break or Paragraph ; when the Line is broken or left imperfect, and the next begins under the second or third Letter of the preceding Line, denotes the Pause of two double Periods.

4. A double Break, that is, when the next Line not only begins shorter than the preceding, but leaves the Space of a whole Line vacant between them ; which indicates that the Voice is to rest during the Time of two Paragraphs.

The Marks or Notes to be met with in Reading, are,

1. An Apostrophe, marked thus (') used to abbreviate a Word ; as, I'll, for I will ; judg'd, for judged ; plac'd, for placed. This Apostrophe supplies the Place of (e) before (d) in Verse, and in familiar Conversation, after all the Consonants, except (d) and (t). This Elision is now carefully avoided in Prose, and ought, by no Means, to take Place in solemn Pronunciation.

2. A

2. A Caret thus ($\wedge$), when any Sentence, Word, Syllable, or Letter, happens by Inadvertency, to be left out in Writing (for it is not used in Printing) is put under the Interlineation, in the exact Place where it is to come in ; as,

are

John and Thomas $\wedge$ good Scholars.

3. An Hyphen thus (-) is used in joining the Syllables of Words, and compound Words together ; as, So-ci-e-ty, Gold-smith, &c. and when placed over a Vowel, denotes it to be long ; as, Fīre, Rōbe, Tūne.

4. An Accent thus (´) being placed over a Vowel denotes that the Emphasis or Strefs of the Voice in pronouncing, is upon that Syllable ; as, comma´nd, refe´r, alta´r.

5. Breve thus (˘) is a crooked Mark over a Vowel, and denotes it to be short, or sounded quick ; as, bād, fāt, tǎp.

6. Diæresis thus (¨) is two Points placed over two Vowels, that would otherwise make a Diphthong, and parts them into two Syllables ; as, Crëator, Idëa, Cöadjutor.

7. Circumflex thus ($\frown$), when placed over a Vowel denotes it to be long ; but it is now out of Use, having given Place to this Mark (-) mentioned above.

A Quotation thus (“), signifies the Words so marked, are transcribed from the Writings of another in his own Words. The End of a Quotation is marked thus (”), and shews that the Passage quoted is finished.

9. A Paragraph thus (¶), is placed at the Beginning of a new Subject or Discourse; and is chiefly used in the Bible.

10. Crotchets marked thus [] inclose short Sentences or References, that have no Connection with the Subject treated of.

11. A Section thus (§), is the Division of a Discourse or Chapter into less Heads or Portions. It also directs to some Note in the Margin, or at the Bottom of the Page.

12. Ellipsis thus (—), is used when part of a Word is left out; as K—g and P——nt. It must be as long as the Room the Letters left out would take up and no longer.

13. Brace thus (⏟), is used to couple Verses or Lines together in Poetry, that end with the same Rhyme; as,

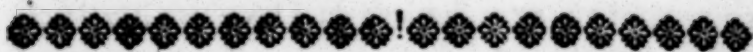
Let envious Jealousy, and canker'd Spite
Produce my Actions to severest Light
And tax my open Day, or secret Night.

}

14. An Index thus (☞), directs to some remarkable Passage, before which it is placed.

15. Asterism thus (*), refers to the Margin, or Bottom of the Page; several of them put together, signify that there is something wanting, defective, or immodest in the Passage of the Author.

16. An Obelisk thus (†), and Parallels thus (||), with the Letters of the Alphabet, and Figures, guide to the Margin, or Bottom of the Page.



A
P R A X I S
ON THE
GENERAL RULES
OF
S Y N T A X.

1. **A** Passionate Temper renders a Man unfit for Business, deprives him of his Reason, robs him of all that is great and noble in his Nature; it makes him unfit for Conversation, destroys Friendship, changes Justice into Cruelty, and turns all Order into Confusion. Page 109.

What part of Speech is *A*? *A* is an indefinite Article, used in a large or unlimited Sense, not denoting here any particular *Temper*; *a* is always written before Words beginning with Consonants, and only before Words of the Singular Number; see Page 21.

What part of Speech is *passionate*? It is an Adjective, because it denotes the Quality, Property

perty or Manner of the Noun Substantive *Temper*; compare *passionate*? *passionate*, for the Positive; *more passionate* for the Comparative; *most passionate*, for the Superlative.

What part of Speech is *renders*? An active transitive Verb, because it has the Noun *Man* after it, signifying the Object of the Action.

What Person, what Number, what Tense, what Mood, and what Voice is *renders*? The third Person, Singular Number, Present Tense, Indicative Mood, Active Voice. Conjugate it throughout all Tenses and Moods of the Active and Passive Voices? Present Tense, Indicative Mood, Active Voice, I render, thou renderest or you render, he rendereth or renders, &c. &c.

Ought it not to be *render*? No; because a Verb must agree with its Nominative before it in Number and Person..

In what Number and what Person do they agree? In the third Person Singular Number.

How do you know that *Temper* is of the third Person? Because every Person or Thing spoken of, is of the third Person Singular, if one only be meant; of the third Person plural, if more than one be meant. *A* as before.

What sort of a Noun is *Man*? A Noun Substantive common, because it belongs to all of a Kind, for every *Man* is called a Man.

What part of Speech is *unfit*? It is an Adjective, best compared with *more* for the Comparative, and with *most* for the Superlative. *For* is a Preposition, having Reference to *Business* a Noun Substantive common. *Deprives* is an active transitive Verb, *him* being the Object to which the Action passes.

What Person, what Number, what Tense, &c. as with the foregoing Verb.

What is the Nominative to *deprives*? *Temper*.

In what Person and Number do they agree? In the third Person singular Number, as before.

What part of Speech is *him*? A personal relative Pronoun of the following State, because it follows the Verb.

What is the foregoing State? *He*; The following State *him*, with a Substantive *his*, without a Substantive *his*.

What Word does *him* relate to? It relates to, and is put for its antecedent, *Man*.

What part of Speech is *of*? A Preposition, and the Sign of the Genitive Case. *His* is a possessive Pronoun, used either with or without a Substantive; it has here the Noun Substantive *Reason* expressed.

What part of Speech is *robs*? An active transitive Verb, governing *him* in the following State as before; *him* is again the Relative to *Man*. *Of* as before.

What part of Speech is *all*? It is an Adjective. Compare it? It cannot be compared, because its Signification does not admit of Increase; see Page 26. *That*, is a relative Pronoun, often, but inelegantly used for who, whom, and which.

What does *that* relate to? To *all*, that is, *every Thing*.

What part of Speech is *is*? A Verb Neuter, of the third Person, singular Number, present Tense, indicative Mood.

What is the Nominative to *is*? *All*, with which it agrees in Number and Person, in the singular

gular Number, and third Person; because every Thing spoken of is of the third Person.

Great an Adjective. How is it compared? All Adjectives of one Syllable are regularly compared by *er* for the Comparative, and *est* for the Superlative; as, great, greater, greatest; though they also admit of *more* for the Comparative, and *most* for the Superlative. *And* is a copulative Conjunction, and here it couples two Members together, viz. all that is great, and all that is noble. *Noble* is an Adjective compared either by the Signs *er* and *est*; or by the Signs *more* and *most*. *In* is a Preposition. *His* as before. *Nature* is a Noun Substantive governed by *in*. *It*, is a neuter relative Pronoun, standing for its Antecedent *Temper*, of the third Person Singular; the following State is *it*; *its* is used with and without a Substantive. *Makes* is an active transitive Verb, of the third Person singular Number, present Tense, indicative Mood, active Voice, as the foregoing Verbs are; it agrees with *it*, and governs *him* as before. *Unfit* and *for* as before. *Conversation* a Noun Substantive, governed by *for*. *Destroys*, an active transitive Verb, of the same Number, Person, &c. with the foregoing Verbs; agreeing with the Nominative *Temper* in Number and Person, and governing the Noun *Friendship*, the Object of its Action. *Changes* an active transitive Verb, of the same Person, Number, Tense, &c. with the foregoing Verbs, agreeing with the Nominative *Temper*, in the singular Number and third Person, and governing the Noun Substantive *Justice*, the Object of its Action. *Into*, a Preposition, governing the Noun Substantive *Cruelty*. *And* as

before. *Turns*, an active transitive Verb, of the third Person, singular Number, &c. agreeing with the Nominative before it, *Temper*, and governing the Noun *Order*, the Object of its Action. *All* an Adjective expressing the Manner of the Noun *Order*. *Into*, a Preposition, governing the Noun Substantive *Confusion*.

Why is there but one Nominative to so many Verbs in this Sentence? Because the Noun is often elegantly understood to its Verb or Verbs; and again, the Verb is elegantly understood to its Noun or Nouns; see Page 77, and 150.

Resolve the Sentence? A passionate Temper renders a Man unfit for Business (1), and a passionate Temper deprives him (Man) of his Reason (2), and a passionate Temper robs him (Man) of all that is great in his Nature (3); and a passionate Temper robs him (Man) of all that is noble in his Nature (4); a passionate Temper (it) makes him (Man) unfit for Conversation (5), and a passionate Temper destroys Friendship (6), and a passionate Temper changes Justice into Cruelty (7), and a passionate Temper turns all Order into Confusion (8).

What sort of a Sentence is this? A compound Sentence resolved into eight simple Sentences or Members, coupled together with the Conjunction *and*.

2. Poetry, Painting, Sculpture, Music, and Architecture, afford not only an innocent but a most sensible and sublime Entertainment. Page 111.

Poetry, Painting, Sculpture, Music, Architecture, are all Nouns Substantive of the nominative Case, singular Number, coupled together by the Conjunction *and*. *Afford*

Afford is an active transitive Verb, governing the Noun Substantive *Entertainment*, the Object of the Action. *Afford* is of the third Person, plural Number, present Tense, indicative Mood, active Voice. Conjugate it through all Tenses and Moods? Present Tense, indicative Mood, I afford, thou affordest, or you afford, he affordeth or affords, &c. &c.

Since *you* is used as the second Person singular, why do not we say *you affordest*, as well as *thou affordest*? Though in familiar Writing and Discourse, we, out of Complaisance, apply *you* to a single Person, yet we always join a plural Verb to it, the same as to *ye*; see Note, Page 34. *Not* is an Adverb of Denying: *Only* is an Adverb of Exclusion. *An* is an Article used for *a* before Words beginning with Vowels, it is never written before Words of the plural Number. *Innocent*, is an Adjective expressing the Manner of *Entertainment*. *But* a Conjunction; *a* an Article. *Most* when joined with a Noun Substantive, is an Adjective, and the Superlative of *much*; as, most Men, most Women, &c. but when before an Adjective, it is an Adverb, and the Sign of the superlative Degree; as, *most sensible* is the superlative Degree. *And* a Conjunction copulative; *Sublime*, an Adjective of the superlative Degree, having the *most* before *sensible* understood; *most sensible*, and *most sublime*, expressing the Quality or Manner of the Substantive *Entertainment* in the highest Degree.

But why should not the Construction be Poetry, Painting, Sculpture, Music, and Architecture, *affords*, &c. It ought not to be so, because the Rule

says, two or more Nouns of the singular Number, having a copulative Conjunction between them, agree with a Verb plural.

What sort of a Sentence is this? It is a compound Sentence, which can be properly resolved into three simple Sentences connected by the Conjunctions *and*, *but*, *and*, thus; Poetry, Painting, Sculpture, Music, and Architecture, (they) afford not only an innocent Entertainment (1), but Poetry, Painting, Sculpture, Music, and Architecture, (they) afford a most sensible Entertainment, (2) and Poetry, Painting, Sculpture, Music, and Architecture, (they) afford a most sublime Entertainment.

3. The Committee is preparing the Bill for the House."

What part of Speech is *the*? A demonstrative Article, because it denotes what particular Person or Thing we mean; *The Committee* being some particular Committee known to us, or spoken of before.

What part of Speech is *Committee*? It is a collective Noun, or a Noun of Number or Multitude. *Is* is the third Person, singular Number, present Tense, indicative Mood, of the Verb *to be*, agreeing with the nominative *Committee*.

Since a Committee consists of a Number, why has it the singular Verb *is*? Because Nouns of Number or Multitude may have a Verb of the singular or plural Number, as, the Sense determines the Signification to Unity or Plurality; see Page 112. *Preparing* is an active Participle, and when subjoined to any part of the Verb *to be*, expresses the Continuation of an Action; see

Page

Page 44. *The* as before ; *Bill* a Noun Substantive common ; *the Bill* means some particular Bill known, or spoken of before. *For* a Preposition ; *House* a Noun Substantive common ; *the House* is some particular House known, or spoken of before.

“ The Committee have examined the Prisoner, and have found him guilty.” *The Committee*, as before ; *have examined*, an active Verb, the third Person, plural Number, preter-perfect Tense, indicative Mood ; agreeing with *Committee*. *Prisoner*, a Noun Substantive governed by *have examined* ; *the Prisoner*, denotes a particular Prisoner known or spoken of before. *And*, a Conjunction ; *have found*, an active Verb, the third Person, plural Number, preter-perfect Tense, indicative Mood. *Him*, a personal relative Pronoun of the following State, because it follows the Verb *have found*, and is the Object of its Action. Which is the antecedent Word for which *him* stands, and to which it relates ? *Prisoner*. *Guilty*, an Adjective. Compare it ? guilty, for the Positive, more guilty for the Comparative, most guilty for the Superlative.

Can an Adjective stand by itself ? Every Adjective must have its Substantive expressed or understood ; *Crime* is here understood, guilty of the *Crime*.

Why has *Committee* a Verb plural in this Sentence, and a singular Verb in the former Sentence ? Because *Committee* in the latter Sentence conveys an Idea of Plurality : The Committee (they) have examined the Prisoner, and (they) have found him guilty.

Is the following Sentence grammatical? "My People is foolish; they have not known me." Jer. iv. 22. It is ungrammatical, because *People* always conveys a Plurality of Idea. Besides, the varying of the Construction so much in the same Period is not only inelegant, but disgusting. It ought to be, My People are foolish; they have not known me.

4. "It is better to fall among Crows than Flatterers; for those only devour the Dead, these the Living." Page 116. *It* is the neuter Pronoun of the third Person singular. *Is* is the third Person singular, present Tense, indicative Mood, of the neuter Verb *to be*, agreeing with *it*. *Better* is an Adjective of the comparative Degree, the Positive is *good*, Comparative *better*, Superlative *best*. *To* a Preposition, *fall* a Verb; *to fall* is the infinitive Mood, *to* before a Verb being the Sign of the infinitive Mood, *among* a Preposition; *Crows* a Noun Substantive plural.

Would it not be as good Grammar to say; To fall among Crows is better, &c. as to say, It is better to fall among Crows? Yes; for in the former Mode of Construction the infinitive Mood *to fall*, becomes the Nominative to the Verb *is*, see Note, Page 105; but if the infinitive Mood, or a Sentence be the Nominative to the Verb, we generally set the Infinitive or the Sentence after the other Verb, and put *it* before it, as you see in the latter Mode; see Page 79.

What part of Speech is *than*? A comparative Adverb; *Flatterers* is a Noun Substantive of the plural Number, the plural Number being commonly

monly made by adding (s) to the Singular. *For* a Preposition; *those* a demonstrative Pronoun Adjective of the plural Number.

Ought it not to be *that* and not *those*? No, because it, as an Adjective, must agree with its Substantive *Crows* in Number. *Only* is an Adverb; *devour* an active transitive Verb, the third Person plural, present Tense, indicative Mood, active Voice, agreeing with *Crows*. *The* a demonstrative Article; *dead*, an Adjective, its Noun, viz. People, or Men, or Women, is understood. *These* a demonstrative Pronoun Adjective, of the plural Number.

Ought it not to be *this*? No; because as an Adjective, it must agree with its Substantive, Flatterers, in Number; see Page 114. *The* as before; *Living* a Participle used adjectively; *living People* is understood.

Should it not be, For *these* only devour the Dead, *those* the Living? No, for *that*, and its Plural *those* refer to the former Word or Sentence; and *this* and its Plural *these* to the latter Word or Sentence: *Those* refers to *Crows*; *these* to Flatterers. Resolve the Sentence? It is a better (Thing) to fall among Crows, than it is to fall among Flatterers; for those (Crows) only devour the Dead (People) but these (Flatterers) devour the Living (People).

5. "Atys, the Son of Cresus, who had been dumb all his Life, when he saw a Soldier of Cyrus, ready to kill his Father, by the Force of natural Affection broke the Strings of his Tongue, and cried out, O kill not Cresus the King." Page 118.

What part of Speech is *Atys*? A Noun Substantive proper.

How do you know? Because it belongs to some particular or individual one of a Kind, for *Atys* is not the Name of every Man. *The* an Article; *Son* a Noun Substantive common, because it belongs to all of a Kind, for every Son is called a Son. *Cresus* a Noun Substantive proper; *who*, a relative Pronoun, standing for its Antecedent *Atys*.

Should it not be *which* and not *who*? No, because a relative Pronoun must agree with its Antecedent in Number and Gender: *Atys* is of the Masculine, and *which* of the neuter Gender; *had been* a Verb neuter, the third Person, singular Number, preter-pluperfect Tense, indicative Mood of the Verb *to be*, agreeing with *Atys*. *Dumb* an Adjective; *all* an Adjective, it cannot be compared, because its Signification does not admit of Increase; see Page 26. *His* a possessive Pronoun, the foregoing State *be*, the following State *him*, *his*, is also relative to *Atys*. *Life* a Noun Substantive; *when* an Adverb of Time; *he* a relative Pronoun, standing for its antecedent *Atys*.

Should it not be *she* instead of *he*? No, because she is of the Feminine, and *Atys* is of the Masculine Gender, and the Relative must agree with its Antecedent in Number and Gender. *Saw*, a Verb active, the third Person, singular Number, preter-imperfect Tense, of the indicative Mood, agreeing with *Atys*. *A* an Article, *Soldier* a Noun, governed by *saw*; *of* a Preposition, the Sign of the genitive Case; *Cyrus* a Noun Sub.

Substantive proper ; *a Soldier of Cyrus*, is better than one of *Cyrus's Soldiers*, because it prevents a disagreeable hissing. *Ready* an Adjective ; *to* a Preposition ; *kill* a Verb ; *to kill* is the infinitive Mood, governed by *saw* ; one Verb governs another in the Infinitive. *His* as before ; *Father* a Noun common ; *by* a Preposition ; *the* an Article. *Force* a Noun ; *of* a Preposition, governing the Noun *Affection* ; *natural* an Adjective expressing the Manner of *Affection* ; *broke* an active Verb, the third Person, singular Number, preter imperfect Tense, indicative Mood, agreeing with *Atys* ; *the* an Article ; *Strings* a Noun of the plural Number, governed by *broke*, and the Object of its Action ; *of* as before ; *his* as before : Might it not be *its* instead of *his* ? No, because *its* relates to the neuter Gender, and *Atys* is of the Masculine. *Tongue* a Noun Substantive, and a copulative Conjunction ; *cried* an active Verb, the third Person, singular Number, preter imperfect Tense, indicative Mood, agreeing with *Atys*. *Out* a Preposition ; *O* an Interjection of Grief ; *kill* an active Verb, of the second Person of the imperative Mood, because it intreats. *Not* an Adverb of Denying ; *the* an Article ; *King* a Noun Substantive common.

As the Examples of False Syntax, Pages 118, and 119, may be puzzling to some, I shall, for the Benefit of those who would be their own Teachers, put them here into proper Construction.

Demetrius compares Prosperity to the Indulgence of a fond Mother, which (Indulgence)
often

often ruins the Child ; but he compares the Affection of the Divine Being to that of a wise Father, who would have his Sons to labour, to feel Disappointment and Pain, that they may gather Strength, and improve their Fortitude : There is not on Earth, says he (Demetrius) a Spectacle more worthy the Regard of a Creator intent on his Works, than a brave Man superior to his Sufferings : It must be a Pleasure to Jupiter himself to look down from Heaven, and see that great Man Cato, amidst the Ruins of his (Cato's) Country, preserving his (Cato's) Integrity.

As our Station is higher in the World, the more Care we should take of our Lives and Actions, that they (our Lives and Actions) be kept within the Compass of Lowliness and Humility.

Aurelius used to say, that he would not part with the little he (Aurelius) had learned, for all the Gold in the World ; and that he (Aurelius) had more Glory from what he (Aurelius) had read and written, than from all the Victories he (Aurelius) had won, and all the Realms he (Aurelius) had conquered.

By Experience know a Man to be faithful, before you approve him (a Man) your Friend.

Could we rightly consider the Miseries of others, we should be more thankful for the many Mercies we enjoy.

He who is not satisfied with what he now enjoys, it may reasonably be suspected he never will with what he may possess.

Demetrius, the Athenian, advised King Ptolomy to read Books of History, and such as treated of Govern-

Government, for they will tell Princes those Truths which a flattering Courtier dares not.

6. "Happy is the Man who walketh not in the Counsel of the Wicked; and who standeth not in the Way of Sinners." *Happy is the Man*, for the Man is happy; see Page 82. *Happy* an Adjective, compared by the Signs *er* or *more* for the Comparative; as, happier or more happy; and by the Signs *est* or *most* for the Superlative, as happiest or most happy. *Is* a Verb Neuter, the third Person singular Number, present Tense, indicative Mood, agreeing with its Nominative *Man*; *the* an Article; *who* the Relative to the Antecedent *Man*; *Man* being of the Masculine Gender, so must the Relative. *Walketh* an active intransitive Verb; How do you know that it is an active intransitive Verb? Because it cannot have a Noun after it, the Action not passing over from the Agent, but terminating in himself; see Page 54. *Walketh* is the third Person, singular Number, present Tense, indicative Mood, agreeing with the Relative *who*, the Nominative before it.

Should it not be *whom walketh*? No, because when no Nominative comes between the Relative and the Verb, the Relative becomes the Nominative to the Verb; Page 120. *Not* is an Adverb of Denying; *in* a Preposition; *the* an Article; *Counsel* a Noun Substantive; *of* a Preposition; *the* an Article; *Wicked* an Adjective; it here stands elegantly by itself, without its Noun; see Page 24. *Men* or *People* is understood. *And* a Conjunction copulative; *who* a relative Pronoun standing for *Man*; *standeth* a Verb Neuter; because
it

it expresses neither Action nor Passion ; but simply the State, the Situation, Posture, &c. see Page 55. *Standeth* is the third Person, singular Number, present Tense, indicative Mood ; *not* as before ; *in* as before ; *the* as before ; *Way* a Noun Substantive ; *of* a Preposition, the Sign of the genitive Case ; *Sinners*, a Noun Substantive, plural ; *of Sinners* the Genitive plural ; *nor stands in Sinners Way* ; 1st Psalm, Metre : here *Sinners* is properly the Genitive plural.

Is this a compound Sentence ? Yes ; resolved thus ; The Man is happy who walketh not in the Counsel of the Wicked ; (Men) and the Man is happy who standeth not in the Way of Sinners.

7. “ He is a bad Man whom no Favour can oblige, and whom no Duty can bind.” Page 122.

He a personal Pronoun, of the foregoing State, third Person singular, and the Nominative Case to *is* ; *is* a neuter Verb, the third Person, singular Number, present Tense, indicative Mood, of the Verb *to be*, agreeing with *he* ; *a* an Article ; *bad* an Adjective ; How do you know ? Because an Adjective expresses the Quality, Manner, or Property of a Person or Thing.

Of what Word does *bad* express the Quality here ? Of the Noun *Man* ; he is a *bad*, not a *good* Man. *Whom* is a relative Pronoun, the following State of *who* ; and relative to the Antecedent *Man*. *No* is an Adjective here, being put before the Substantive *Favour* ; *no* is always used adjectively before a Noun, the same as *Nul-lus* ; but when it stands alone it is an Adverb ; as, Does he go ? No. *Can*, the auxiliary or helping

helping Verb to the principal active transitive Verb *oblige*; *can oblige*, the third Person singular Number, present Tense, subjunctive Mood, active Voice, agreeing with the Nominative before it, *Favour*.

Ought it not to be, He is a bad Man *who* no Favour can oblige? No, if a Nominative comes betwixt the Relative and the Verb, the Relative *who* with its Compounds must be of the following State; *whom* is the following State. But as *oblige* is an active transitive Verb, must it not have a Noun after it, the Object to which the Action passes? Yes; the Pronoun *whom* put for the Noun *Man*, is the Object to which the Action passes; thus, He is a bad Man, no Favour can oblige *whom*, so that, in other Words, the Relative must be of that Case which the Verb following governs; see Note, page 122. Which is the Nominative that comes between the Relative *whom* and the Verb *can oblige*? *Favour* is the Nominative. And a copulative Conjunction; *whom* as before; *no* as before; *Duty* a Noun Substantive; *can* the auxiliary Verb to the active transitive Verb *bind*, agreeing with *Duty* the Nominative before it; *can bind* is the third Person, singular Number, present Tense, subjunctive Mood, active Voice.

Should it not be *and who* no Duty can bind? No, if a Nominative comes betwixt the Relative and the Verb, the Relative *who* with its Compounds must be of the following State; *whom* is the following State, and the Object to which the Action of the Verb *bind* passes. *Duty* is the Nominative betwixt the Relative and Verb.

This

This is a compound Sentence, resolved thus; He is a bad Man whom no Favour can oblige; and he is a bad Man whom no Duty can bind, i. e. He is a bad Man, no Favour can oblige whom; and he is a bad Man, no Duty can bind whom. "Whomsoever the Lord loveth, he chasteneth; and scourgeth every Son whom he receiveth." Here *whomsoever* is a Pronoun, compounded of *whom* and *soever*; it is the following State of *whosoever*.

Should it not be *whosoever* the Lord loveth, &c? No, if a Nominative comes betwixt the Relative and the Verb; the Relative *who* with its Compounds must be of the following State; *whomsoever* you see is a Compound, and therefore of the following State: For, resolving the Sentence, the Construction is thus; The Lord loveth whomsoever he chasteneth, and the Lord scourgeth every Son whom he receiveth.

8. "A Beggar's Song is more chearful than a Thief's." Page 125. *A* is an Article; *Beggar's* a Noun Substantive of the Genitive Case; *Song* a Noun Substantive.

Might it not be *the Song of a Beggar*? Yes; but when two Nouns come together, the former is by the Addition of (*'s*) changed into the Genitive Case. *Is* a Verb neuter, the third Person singular Number, present Tense, indicative Mood, of the Verb *to be*, agreeing with *Song* the Nominative before it. *More* an Adverb of Comparison; when it is set before a Noun, it is an Adjective; as, more Men; but when it is set before an Adjective, it is an Adverb, and the Sign of the comparative Degree; *chearful*, an Adjective, *more chearful* the comparative Degree; *most chearful*, the Superlative.

Might

Might I compare *chearful* by the Signs *er* for the Comparative, and *est* for the Superlative, and say *chearfuler*, and *chearfulest*? No; Adjectives of two Syllables in general, and all Polyfyllables are compared by *more* and *most*, and not by *er* and *est*; see Page 25. *Than* an Adverb of comparing; it is always written after the comparative Degree; see Note, Page 134. *Thief's*, a Noun Substantive of the Genitive Case. You said, that when two Nouns come together, the former is, by the Addition of ('s) changed into the Genitive Case; here is but one Substantive; where is the latter Substantive? It is understood, thus; A Beggar's Song is more *chearful* than a Thief's (Song) is (*chearful*).

When we say the King commonly resides at St. James's, what is understood? *Palace* is understood. St. James's Palace. He constantly attends Prayers at St. Paul's; what is understood? *Church* is understood, St. Paul's Church. Is it good Grammar to say he lives in the Parish of St. Peter's? No, for this is making two Genitives, which cannot govern one another. We must say, He lives in the Parish of St. Peter, or more commonly, in St. Peter's Parish. Would it not be good Grammar to say the Vane of St. Peter's? Yes; because another Noun, viz. *Church* is understood. In the Example of False Syntax, Page 126, "*Man's Fall is Man's Misfortune.*"

What Parts of Speech are *Man's* and *Man's*? They are both Nouns of the Genitive Case; resolved thus; The Fall of Man is the Misfortune of Man; or thus, according to the Rule; Man's Fall is Man's Misfortune. See in the same Page,
 "Two

“ Two Ships ran foul of that Ship’s Hawser ;” Tell me which is the plural Noun, and which the Genitive Case ? The first *Ships* is the plural Number and must not have the Possessive (’s), the latter *Ships* is the Genitive Case, and requires the Possessive (’s) thus ; Two Ships ran foul of that Ship’s Hawser.

9. “ Epicurus mocked at all Pains that torment the Body ; saying, if they were small, we should not mind them, and if violent, they would not last long,” Page 127. *Epicurus* a Noun Substantive proper. How do you know ? Because it belongs to some particular or individual one of a Kind ; for every Man is called a Man, but every Man is not called *Epicurus* ; see Page 12 ; *mocked* an active transitive Verb ; the third Person singular Number, preter-imperfect Tense, indicative Mood, active Voice, agreeing with *Epicurus* : *at* a Preposition ; *all* an Adjective, it cannot be compared, because its Signification does not admit of Increase ; see Page 26. *Pains* a Noun Substantive of the plural Number, the Object to which the Action of the Verb *mocked* passes over ; *that* a relative Pronoun here, standing instead of (which) for its Antecedent, *Pains* ; i. e. all Pains which *torment* a Verb active transitive, the third Person, plural Number, present Tense, indicative Mood, active Voice, agreeing with *Pains* which is of the third Person plural.

How do you know that *Pains* is the third Person plural ? Because every Person or Thing spoken of, is of the third Person ; of the third Person singular, if only one be meant ; of the third Person plural, if more than one be meant ; *Pains* means

means more than one, and is therefore the third Person plural. *The*, an Article; *Body*, a Noun Substantive, the Object of the Action of the Verb *Torment*; *saying*, an active Participle of the Verb *say*; *if*, a conditional Conjunction; *they*, a relative Pronoun, the foregoing State, because it goes before the Verb, standing for its antecedent *Pains*; the following state *them*, the Possessives used with a Substantive *their*, without a Substantive *theirs*. *Were*, a Verb neuter, the third Person, plural Number, preterimperfect Tense; subjunctive Mood, generally preceded by *O*, *if*, *though*, &c. See Page 80. *Were* agrees with *they*, the relative to *Pains*. *Small*, an Adjective; compared by the Signs *er* and *est*. *We* a personal Pronoun, of the foregoing State; the following State is *us*, with a Substantive *our*, without a Substantive *ours*; see Page 29. *Should*, the auxiliary Verb to *mind*; *not*, an Adverb of denying; it is often set as here, betwixt the auxiliary and principal Verb. *Should mind*, an active Verb, the first Person, plural Number, preterimperfect Tense; subjunctive Mood, active Voice, agreeing with *we*; *them*, a personal relative Pronoun relating to *Pains*; *it*, is the following State, and follows the Verb as the Object of the Action. *And*, a copulative Conjunction; *if*, a conditional Conjunction; *violent*, an adjective, compared only by *more* and *most*; *they*, a personal relative Pronoun, standing again for *Pains*; *would*, the auxiliary Verb to *last*; *not*, an Adverb of denying, coming again betwixt the auxiliary and principal Verb; *last*, a Verb

Verb neuter, because it signifies neither Action nor Passion ; see Page 55. *long*, an Adverb.

Might not the Construction of this Sentence be, Epicurus mocked at all Pains that torment the Body ; saying, if *them* were small, *us* should not mind *they*, and if *them* were violent, *them* would not last long ? see Page 127. No, because it would be false Syntax ; for when a Pronoun comes before the Verb, it must be of the foregoing State ; when it is set after the Verb, it must be of the following State.

Can we say, shall us go ? Shall him stay ? Ask he ? Tell she of it ? Let we see ? &c. No, this is false Syntax, and the Dialect of the illiterate vulgar : For when a Pronoun comes before the Verb, it must be of the foregoing State ; when it is set after the Verb, it must be of the following State. We ought to say, Shall we go ? Shall he stay ? Ask him ? Tell her of it ? Let us see.

Is it not good Grammar to say, What said he ? How does she ? Whence came he ? Where were they ? &c. Yes ; for when a Question is asked by how, what, when, where, whence, &c. the Nominative or foregoing State is set after the Verb ; see Pages 70, 71, 72. What said he ? Is the same with what did he say ? and, How does she ? the same with, How does she do ? &c.

10. Great Persons are like Flags on the Top of a Ship's Mast, as they are more high, so they are more subject to Winds and Storms. Page 129.

Great,

Great, an Adjective, expressing the Quality of the Noun Substantive *Persons*.

What Number is *Persons*? It is a Noun of the plural Number; the plural Number in English is commonly made by adding (s) to the Singular. *Are*, a Verb neuter, third Person, plural Number, present Tense, indicative Mood, agreeing with *Persons*. *Like*, an Adjective, compared by *er* and *est*, or by *more* and *most*; *Flags*, a Noun Substantive plural.

How do you know that *Flags* is a Noun? Because whatever I can hear, see, smell, taste, or feel, is a Noun; see Page 12. *On*, a Preposition; *the*, an Article; *Top*, a Noun Substantive; *of*, a Preposition; *a*, an Article; *Ships*, a Noun Substantive of the Genitive Case; *Mast*, a Noun Substantive; the Top of a Ship's Mast, is more elegant than the Top of the Mast of a Ship, which creates a disagreeable Circumlocution. Therefore, when three Nouns come together, the second ought to be in the possessive Case. *As*, an Adverb of comparing; *they*, a personal relative Pronoun, standing for *Persons*; *are*, a neuter Verb, as before; agreeing with the Nominative *they* in the third Person, plural Number.

Should it not be *them are*? No; because the Substantive Verb *to be*, (with its past Time *was*) has the foregoing State of a Pronoun both before and after it. *More*, an Adverb, and the Sign of the comparative Degree; *high*, an Adjective; *more high*, the Comparative; *most high*, the Superlative. *So*, an Adverb of comparing;
are,

are, a Verb neuter; *they*, a relative, standing again for *Persons*, its antecedent.

Should it not be so *are them*? No; because the Substantive Verb *to be*, (with its past Time *was*) has the foregoing State of a Pronoun both before and after it. Though *they* follows the Verb *are*, yet it is the Nominative to *are*; thus, in the natural Order, *so they are*; *more subject*, the comparative Degree; *most subject*, the Superlative. *To*, a Preposition; *Wind*, a Noun Substantive plural; *and*, a copulative Conjunction; *Storms*, a Noun of the plural Number.

Is it good Grammar to say, Is it me; it was him, her, them, &c. Who is there? It is me? No; we must say, Is it I; it was he, she, they, who is there? Is it I: because the Substantive *to be*, (with its past Time *was*) has the foregoing State of a Pronoun both before and after it.

Is it good Grammar to say, I found it to be him? I took it to be her, &c. Yes; because the following State of the Pronoun is set after the infinitive Mood *to be*.

11. Who made that Pen? I, Sir. Who spilt the Ink? He. Who tore the Book? She. Page 129.

When the Question is, who made that Pen? might not I answer, me, Sir. No; the Pronoun when set alone, as an Answer to a Question, must be of the foregoing State; because the Words in the Question are understood in the Answer after the Pronoun, thus; Who made that Pen? Answer, I, Sir, made that Pen; or I made it. Who spilt the Ink? Answer, He spilt

spilt the Ink ; not *him*, spilt the Ink. Who tore the Book ? Answer, She ; i. e. She tore the Book, not *her* tore the Book.

12. “ You are two Years older than I. You are as tall as I am, but not so tall as he.” Might we not say, You are two Years older than *me* ; You are as tall as I am, but not so tall as *him* ? No ; because the Comparative Adverbs *than* and *as* have the foregoing State of a Pronoun after them, when the Verb is understood to which the Pronoun is the Nominative : For the Construction is thus, You are two Years older than I *am* ; You are as tall as I am, but not so tall as he *is* ; where you see the Verb *am*, is understood in the former Sentence ; and *is*, is understood in the latter.

Would it be good Grammar to say, You have given him more than I ; You have done more for him than for I ? No ; for if a Verb or Preposition expressed or understood, comes between *than* or *as* and the Pronoun, then the Pronoun is governed by the Verb or Preposition in the following State ; thus, You have given him more than (you have given) *me* ; where you see the Verb *have given* tho’ understood, governs the following State *me*. You have done more for him than (you have done) for *me* ; where you see the Preposition *for* comes between *than* and the Pronoun *me* ; therefore the Pronoun is of the following State ; see Page 130.

13. “ Bajazet being overcome by Tamerlane, was shut up in an Iron Cage ; which was
“ but a Remove from a larger, into a less Room :

L

“ For

“ For to an ambitious Mind, the whole World
 “ is but a wider Cage !” Page 133.

Bajazet, is a Noun-Substantive proper, because it belongs to some particular one of a Kind ; see Page 12. *Being*, an active Participle ; *being overcome* is the Case absolute, that is the Nominative Case ; being formed independently of the rest of the Sentence by the Participle ; *being overcome*, i. e. when, or after *Bajazet* was overcome ; see Page 88. *By*, a Preposition : *Tamerlane*, a Noun Substantive proper ; *was shut*, a Passive Verb, because it denotes Passion or Suffering ; the third Person Singular, Preterimperfect Tense, Indicative Mood, Passive Voice, agreeing with its Nominative before it *Bajazet* ; *up*, a Preposition, determining the Passive Signification of the Verb *was shut* ; *in*, a Preposition ; *an*, an Article always written before Words beginning with Vowels ; *Iron*, is here put adjectively ; *Cage*, a Noun Substantive ; *Iron Cage*, i. e. a Cage made of Iron ; *which*, a relative Pronoun, relating to the Circumstance of being shut up ; *was*, a Verb Neuter ; *but*, a Conjunction ; *a*, an Article ; *remove*, a Noun Substantive ; *from*, a Preposition ; *a*, an Article ; *larger*, an Adjective of the Comparative Degree.

Why should it not be *more larger* ? Because a Comparative Adverb must not be set before an Adjective compared by *er* and *est*. *Into*, a Preposition ; *a*, an Article ; *less*, an Adjective of the Comparative Degree.

Should it not be *more less* or *more lesser* ? No ; a Comparative Adverb must not be set before an Adjective compared by *er* and *est* ; *less*, is irre-

irregularly compared; see Page 26. *lesser*, as the Comparative is not now used by any good Writer. *Room*, a Noun Substantive; *for to*, Prepositions; *an*, an Article; *ambitious*, an Adjective expressing the Quality of the Noun Substantive *Mind*; *the*, an Article; *whole*, an Adjective, it cannot be compared, because its Signification does not admit of increase; *World*, a Noun Substantive; *is*, a Verb Neuter; the third Person, Singular Number, agreeing with *World* the Nominative before it; *but*, a Conjunction; *a*, an Article; *wider*, an Adjective of the Comparative Degree. Cannot we say a *more* wider Cage? No; Because a Comparative Adverb must not be set before an Adjective compared by *er* or *est*. *Cage*, is a Noun Substantive.

“ Drunkenness impares the Understanding,
 “ wastes the Estate, banishes the Reputation,
 “ consumes the Body, and renders a Man of
 “ the brightest Parts, the common Jest of the
 “ meanest Clown.” Page 133.

Drunkenness, a Noun Substantive; *impares*, an active transitive Verb; the third Person Singular, Present Tense, Indicative Mood, Active Voice, agreeing with the Nominative, *Drunkenness*; *the*, an Article; *Understanding*, a Noun Substantive, the Object of the Action; *wastes*, an active transitive Verb, the third Person Singular, Present Tense, Indicative Mood, Active Voice, agreeing with *Drunkenness*; *the*, an Article; *Estate*, a Noun, governed by *wastes*; *banishes*, an active transitive Verb, third Person Singular, Present Tense, Indicative Mood, Active Voice; agreeing with *Drunkenness*; *the*, as

before ; *Reputation*, a Noun, governed by *banishes* ; and the Object of the Action ; *consumes*, a Verb active transitive, third Person Singular, Present Tense, Indicative Mood, Active Voice, agreeing with the Nominative, *Drunkenness* ; *the*, as before ; *Body*, a Noun, governed by *consumes*, and the Object of its Action ; *and*, a Copulative Conjunction ; *renders*, an active transitive Verb, third Person Singular, Present Tense, Indicative Mood, Active Voice, agreeing with its Nominative, *Drunkenness* ; *a*, an Article ; *Man*, a Noun, governed by *renders*, and the Object to which the Action passes ; *of*, a Preposition ; *the*, an Article ; *brightest*, an Adjective of the Superlative Degree ; *Parts*, a Noun of the Plural Number. Might we not say the *most* brightest Parts ? No ; because the Comparative Adverbs *more* and *most*, must not be set before Adjectives compared by *er* and *est*. *The*, an Article ; *common*, an Adjective, compared more frequently by *more* and *most*, than by *er* and *est* ; *Fest*, a Noun ; *of*, a Preposition ; *the*, an Article ; *meanest*, an Adjective of the Superlative Degree ; *Clown*, a Noun Substantive ; Might it not be the *most* meanest Clown ? No ; because the Comparative Adverbs *more* and *most*, must not be set before Adjectives compared by *er* and *est*.

How many Nominatives are there in this Sentence ? Only one, viz. *Drunkenness* ; resolved thus ; *Drunkenness* (it) impairs the Understanding, and *Drunkenness* (it) wastes the Estate, and *Drunkenness* (it) banishes the Reputation, and *Drunkenness* (it) consumes the Body, and *Drunkenness*

enness (it) renders a Man of the brightest Parts, the common Jest of the meanest Clown.

14. Tell me if the following Phrases be right? Did you see him and she Yesterday? Where did you meet her and he? I neither met him nor she: Either he or me must go: He accused me, and he and she? No; the Conjunctions *and*, *nor* and *or*, must connect like Cases and States of the Pronoun; Page 134. Did you see him and she Yesterday? here *him* is of the following State, and *she* of the foregoing State, which do not agree. We must say, Did you see him and her Yesterday? Where did you meet her and him? not *he*. I neither met him nor her; not *she*. Either he or I must go; not either he or *me* must go. See the foregoing and following States of the Pronouns, Page 29. He accused me and him, and her; not me and *he*, and *she*; because *me* is of the following State, governed by the Verb, accused; and so it must be *him* and *her*, because the Conjunction *and* connects like States of the Pronoun. Is it right to say, "Let thee and I the Battle try, and set our Men aside?" No; we ought to say, Let thee and me, &c. because *and* connects like States of the Pronouns; *thee*, is of the following State, so it must be *me*, the following State also, not *I* the foregoing State.

Is the following Sentence good Syntax. John and her were married Yesterday. No; because *John* is of the Nominative Case, and *her* is of the following State, or oblique Case; the Conjunctions *and*, *nor* and *or*, connect like Cases: It

ought to be, John and she were married Yesterday.

Is it right to say John and Mary were married last Week? Yes; because here *and* connects like Cases, two Nominative Cases with which the Verb *were* agrees; i. e. John and Mary (they) were, &c. Conjunctions connect like Moods; see Pages 94, 95. Conjunctions connect like Cases, like Degrees of Comparison, like Moods, and affect like Tenses. We do not say that they always affect like Tenses. Grammarians have not laid down a Rule for the Tenses, tho' it appears to be very necessary. The Tenses are confounded see Page 95; and in the following Sentences.

“ Him portion'd Maids, apprentic'd Orphans
blest,
 “ The young who *labour*, and the old who
rest.” POPE.

It ought to be *labour'd* and *rested* of the same Tense with *blest*, viz. the Preterimperfect; for *labour* and *rest* are of the Present Tense.

“ Fierce as he mov'd his Silver Shafts resound.”
 ILIAD, B. 1.

Mov'd, is of the Preterimperfect, and *resound* of the Present. It ought to be *resounded*; or thus,

Fierce as he moves his Silver Shafts resound.

15. “ Ill Reports do harm to him that utters
 them,

them, and to those of whom they were made, as well as to them who made them." Page 138.

Ill, a Contraction of *evil*, both of the same Signification with *bad*; thus, *bad*, *evil*, or *ill*, for the Positive, *worse* for the Comparative, *worst* for the Superlative. *Reports*, a Noun Substantive of the Plural Number; *do*, an active transitive Verb, the third Person, Plural Number, Indicative Mood, Active Voice, agreeing with the Nominative before it *Reports*; *harm* a Noun Substantive, governed by *do*; *to*, a Preposition; *him*, a personal Pronoun of the following State, the foregoing State *be*.

Why should it not be to *be*? No; because the Prepositions govern the following State of the Pronouns; *that*, a relative Pronoun, for *who*, relating to *him*; *utters*, an active transitive Verb, third Person Singular, Present Tense, Indicative Mood, Active Voice, agreeing with the Relative *that*, which is inelegantly put for *who*. *Them* a personal Pronoun, the following State, governed by *utters*; *and*, a copulative Conjunction; *to*, a Preposition; *those*, a demonstrative Pronoun; the Plural of *that*, *People* is understood, those People. *Of* a Preposition; *whom*, a Pronoun of the following State.

Why should it not be of *who*? No; because the Prepositions govern the following State of the Pronouns. *They*, a relative Pronoun, standing for *Reports*; *are made*, a Verb Passive, because it denotes Suffering; the third Person Plural, Present Tense, Indicative Mood, Active Voice, agreeing with the Relative *they*; *as well as*, Adverbs; *as* answers to *as*, expressing a Comparison

of Equality ; see Page 96. *To*, a Preposition ; *them*, a personal Pronoun, the following State.

Might it not be to *they* ? No ; because the Propositions govern the following State of the Pronouns. *Who*, a relative Pronoun standing for *People* understood ; *made*, an active transitive Verb, the third Person Plural, Preterimperfect Tense, Indicative Mood, Active Voice. *Them*, a personal Pronoun of the following State, governed by *made*.

Resolve this Sentence ? Ill Reports do harm to him that (who) utters them, (the Reports) and to those (People) of whom they (the Reports) are made, as well as to them (the People) who made them, (the Reports).

Tell me if the following Phrases be good Grammar ? Who did you sup with ? Who did you give it to ? Who did you serve under ? Who do you pursue after ? Who did you get it from ? Who did he send it by ? Who did he buy it for ? That is the Man who I spoke of ? No ; they are not good Grammar : For the Prepositions govern the following State of the Pronouns. In all these Phrases it ought to be *whom*, the following State, and not *who*. The Prepositions are in these Phrases separated from the Pronouns which they govern, and placed at the End of the Sentence.

This Position prevails in Discourse and familiar Writing ; but it is more elegant to place the Preposition immediately before the Pronoun which it governs, thus, With whom do you sup ? To whom did you give it ? Under whom did you serve ? After whom do you pursue ? From whom did you get it ? By whom did he send it ? For whom

whom did he buy it? That is the Man of whom I spoke.

OF TAUTOLOGY OR REPETITION.

AS the foregoing Praxis was not designed for Youth at School who learn to pass under the Direction of a Master, but for the Benefit of grown Youth; who, having formerly acquired some Notion of Grammar, would improve themselves further in the Propriety of their own Language: So, as an additional Advantage, I have here added an Exercise of Tautology, after the Manner mentioned in the Preface.

Note, In the following Exercise, the Tautology is always in Italic; so that by passing over the Words in Italic, the Tautology is avoided. Except the Word or Words immediately before the Figures 1, 2, 3, &c. which being a Repetition of the antecedent Word or Words; the Figures refer to the relative Pronouns at the Bottom of the Page, to be used for them.

FILIAL and FRATERNAL DUTY.

A Child's Parents are among the earliest Objects of *the Childs* (1) Attention, *the Child* (2) becomes soonest acquainted with *his Parents*, (3) and *the Child* (4) reposes a peculiar Confidence in *his Parents*, (5) and *the Child* (6) seems to regard *his Parents*, (7) with a fond Affection, the early

1 his. 2 he. 3 them. 4 he. 5 them. 6 he. 7 them.

Prog-

Prognostics of his future Piety and of *his future* Gratitude. Thus does Nature dictate the first Lines of filial Duty, even before a just Sense of the Connection is formed. But when the Child is grown up, and *when the Child* has attained to such a Degree of Understanding, as to comprehend the moral Tye, and be sensible of the Obligations he is under to his Parents; when *the Child*, (8) looks back on *the Parents*, (9) tender and on *the Parents* disinterested Affection, *the Parents*, (1) incessant Cares, and *the Parents* incessant Labours in nursing, and in educating and in providing for *the Child*, (2) during that State in which *the Child*, (3) had neither Prudence nor Strength to provide for himself, *the Child*, (4) must be conscious that he owes to *his Parents*, (5) the following peculiar Duties.

To reverence and to honour them as the Instruments in Nature in introducing him to Life, and in introducing him to that State of Comfort, and to that State of Happiness which he enjoys: And therefore to esteem and to imitate their good Qualities, to alleviate and bear with *their Faults and Weaknesses*, and spread, as much as possible, a decent Veil over their Faults and Weaknesses.

(2) To be highly grateful to *his Parents*, (6) for those Favours which it can hardly ever be in his Power fully to repay; to shew this Gratitude by a strict Attention to *the Parents*, (7) wants and to shew this Gratitude by a solicitous Care to supply

8 he. 9 their. 1 their. 2 him. 3 he. 4 he. 5 them.
6 them. 7 their.

their

their Wants (8) by a submissive Deference to their Authority and *to* their Advice; especially by paying great Regard to *their Advice* (9), in the Choice of a Wife, and *in the Choice* of an Occupation; by yielding to *their Humours* rather than peevishly contending with their Humours, as remembering how often they have been persecuted by his *Humours*; and in fine, by soothing their Cares, and by lightning their Sorrows, and by supporting the Infirmities of Age, and by making the Remainder of their Life as comfortable and as joyful as possible.

To pay these Honours, and *to* make these Returns is, according to Plato, to pay the oldest of *Debts*, and *to pay the best of Debts*, and *to pay the greatest of Debts*, next to those *Debts* we owe to our supreme Parent, and *we owe to our common Parent*. They are founded in our Nature, and *they are* agreeable to the most fundamental Laws of Gratitude, and *they are agreeable to the most fundamental Laws of Honour*, and of Justice, and of natural Affection, and of Piety; which are interwoven with our very Constitution; nor can we be deficient in them, without casting off that Nature, and contradicting those Laws.

As his Brothers and Sisters are the next with whom the Creature forms a social and forms a moral Connection, to *his Brothers and Sisters* (1) he owes a fraternal Regard; and with *his Brothers and Sisters* (2) ought he to enter into a strict League of Friendship, and into a strict League

8 them. 9 the latter. 1 them. 2 them.

of mutual Sympathy, and of Advice, and of Assistance, and into a generous Intercourse of kind Offices; remembering their Relation to common Parents, and remembering that Brotherhood of Nature, which unites them into a closer Community of Interest, and into a closer Community of Affection.

Of P A R E N T A L D U T Y.

THE Connection of Parents with their Children is a natural Consequence of the matrimonial Connection; and the Duties which *the Parents* (3) owe *the Children* (4) result as naturally from that Connection. The feeble State of Children, *which State* is subject to so many Wants, and *subject to so many Dangers*, requires their incessant Care, and *requires their incessant Attention*; their ignorant *Minds*, and *their uncultivated Minds* demand their continual Instruction, and *demand their continual Culture*. Had human Creatures come into the World with the full Strength of Men, and *with the Weakness of Reason and with the Vehemence of Passions* which prevail in Children; *Human Creatures* (5) would have been too strong, or *would have been too stubborn* to have submitted to the Government of *their Parents*, and *to have submitted to the Instruction of their Parents*. But, as they were designed for a Progression in Knowledge, and *for a Progression in Virtue*; it was proper

3 the former. 4 the latter. 5 they.

that

that the Growth of their Bodies should keep Pace with *the Growth* (6) of their Minds, lest the Purposes of that Progression should have been defeated. Among other admirable Purposes which this gradual Expansion of their outward *Structure* serves as well as *their* inward Structure serves, this is one, that it affords ample Scope to the Exercise of many tender *Affections*, and to the Exercise of many generous Affections, which fill up the domestic Life with a beautiful Variety of Duties, and with a beautiful Variety of Enjoyments; and are of course, a noble Discipline for the Heart, and are of course a hardy Kind of Education for the more honourable Duties of public Life, and for the more important Duties of public Life.

The first Class of Duties which Parents owe their Children, respect *the Childrens* (7) natural Life, and these Duties comprehend Protection, and comprehend Nurture, and comprehend Provision, and the introducing *the Children* (8) into the World in a Manner suitable to their Rank, and suitable to their Fortune, and the like.

The second Order of Duties regards the Intellectual, and regards *the* moral Life of their Children, or regards their Education in such Arts, and in such Accomplishments as are necessary to qualify them for performing the Duties they owe to themselves, and for performing the Duties they owe to others. As this was found to be the principal Design of the matrimonial Alliance, so the fulfilling that Design is the most important and the most dignified of all the parental Duties. In order

6 that.

7 their.

8 them.

order therefore to fit the Child for acting his Part wisely, and for *acting his Part* worthily, as a Man, and as a Citizen, and as a Creature of God; both Parents ought to combine their joint Wisdom, and both Parents ought to combine their joint Authority and their joint Power; and each Parent apart, ought to employ those Talents, which Talents are the peculiar Excellency, and the peculiar Ornament of their respective Sex. The Father ought to lay out, and the Father ought to superintend their Education; the Mother ought to execute, and the Mother ought to manage the Detail of which she is capable. The Father (9) should direct the manly Exertion of the intellectual Powers of his Child, and of the moral Powers of his Child: His Imagination and the Manner of those Exertions are the peculiar Province of the Mother (1). The Father (2) should advise, the Father should protect, the Father should command, and the Father should by his Experience, and by his masculine Vigour, and by that superior Authority which is commonly ascribed to his Sex, brace and strengthen his Pupil for active Life, and for Gravity, and for Integrity, and for Firmness in suffering. The Business of the Mother (3) is to bend and to soften her male Pupil, by the Charms of her Conversation, and by the Softness and by the Decency of her Manners, for social Life, and for Politeness of Taste, and for the elegant Decorums, and for the elegant Enjoyments of Humanity; and to improve and to refine the Tenderness, and the Modesty of her Female

9 the former. 1 the latter. 2 the former.
 3 the latter.

male Pupil, and form her to all those mild domestic Virtues, which are the peculiar Characteristics, and *which are the peculiar* Ornaments of her Sex.

In fine, to conduct the opening Minds of their sweet Charge through the several Periods of their Progress, to assist *the Children* (4) in each Period, in throwing out the latent Seeds of Reason, and *in throwing out the latent Seeds of* Ingenuity, and in gaining fresh Accessions of Light, and *in gaining fresh Accessions of* Virtue ; and at length, with all these Advantages, to produce the young Adventurers upon the great Theatre of human Life, to play their several Parts in the Sight of their Friends, *and in the Sight of* Society, and *in the Sight of* Mankind ! How gloriously does Heaven reward the Task, when the Parents behold those dear Images, and *when the Parents behold those dear* Representatives of themselves, in inheriting their Virtues, as well as *inheriting their* Fortunes ; sustaining their respective Characters gracefully, and *sustaining their respective Characters* worthily, and giving them the agreeable Prospect of transmitting their Name with growing Honour and Advantage to a Race yet unborn !

4 them.

AN EXERCISE ON REDUNDANCY OF
VERBOSITY. *

AS the present Condition *and State* of Human Life is wonderfully *and amazingly* chequered, *variegated and diversified* with good and ill; and as no Height of Station *or Rank*, no Affluence *or Plenty* of Fortune, can absolutely *and completely* insure the Good or secure against the Ill: It is evident *and manifest* that a great part of the Comfort and Serenity *and Calmness* of Life, must lie in having our Minds duly *and properly* affected with regard to both; that is, rightly attempered, *and regulated* to the Loss of one, and the Sufferance of the other. For it is certain *and sure* that outward *and external* Calamities derive their chief *and principal* Malignity and Pressure from the inward *and internal* Dispositions with which we receive them. By managing *and conducting* these right, we may greatly abate *and lessen* that Malignity and Pressure, and consequently diminish *and lessen* the Number, and weaken the Moment of the Ills of Life, if we should not have it in our Power *and Ability* to obtain *and get* a large Share of its Goods. There are particularly three Virtues which go to the forming *and making* this right Temper *and Disposition* of Mind towards ill; and which are of singular Efficacy, *and Strength*, if not totally *and wholly* to remove, yet wonderfully *and amazingly* to alleviate *and ease* the Calamities of Life. These

* The redundant Words, which are to be avoided, are in *Italic*: They consist of synonymous Terms, or Words of the same Signification.

are

are Fortitude or Patience, Humility and Resignation.

FORTITUDE is that calm and *serene*, steady and firm Habit of Mind, which either moderates, quiets and represses our Fears, and enables and helps us bravely to encounter and meet the Prospect and View of Ill, or renders the Mind serene, and calm and invincible, and insuperable and unconquerable under its immediate Pressure. It lies equally and equably distant from Rashness and Cowardice; and though it does not hinder, stop and prevent us from feeling, yet prevents and hinders our complaining or shrinking under the Stroke. It always includes a generous and noble Contempt of, or at least, a noble Superiority to those precarious and uncertain Goods, of which we can insure neither the Possession nor Continuance, Permanence nor Duration. The Man therefore who possesses this Virtue in this ample and large Sense of it, stands upon an Eminence, and summit, and sees human Things below him; the Tempest or Storm indeed may reach him, but he stands secure and safe and collected against it upon the Basis and Foundation of conscious Virtue, which the severest, sharpest, and most rigid Storms or Tempests can seldom shake, and never otherthrow nor demolish.

HUMILITY is another Virtue of high and exalted Rank and Dignity, though often mistaken by proud haughty Mortals for meanness, lowness of Mind, and Pusillanimity and Cowardice. It is opposed and set in Opposition to Pride, which commonly and generally includes and comprises in it a false or over-rated Estimation of our own Merit,
and

and desert an Ascription of it to ourselves, as its only and original *and primitive* Cause ; an undue Comparison of ourselves with others, and, in consequence of that supposed *and imagined* Superiority, an arrogant *proud and haughty* Preference of ourselves, and a supercilious *and haughty* Contempt of them. Humility on the other Hand, seems *and appears* to denote *and betoken* that modest and ingenuous, *and candid and noble* Temper *and Disposition* of Mind, which arises from a just and equal Estimate *and Calculation* of our own Advantages compared with those of others ; and from a Sense, *Consciousness, and Conviction*, of our deriving all originally *and primitively*, from the Author of our Being. Its ordinary Attendants are Mildness, a gentle Forbearance, and an easy unassuming Humanity, with regard to the Imperfections and Faults of others.

Humility is a Virtue which highly adorns *and ornaments* the Character in which it resides *and dwells*, and sets off every other Virtue ; it is an admirable Ingredient of a contented *and satisfied* Mind, and an excellent *and eminent* Security, *Protection and Defence* against many of those Ills in Life, which are most sensibly felt by People of a delicate Nature. To be persuaded of this, we need only remember how many of our Uneasinesses arise from the Mortifications *and Humiliation* of our Pride. — How almost every Ill we suffer, *or bear*, and all the Opposition *and Resistance* we meet with, is aggravated and sharpened by the Reflection on our imaginary *and supposed* Merit, *and Desert* ; or how little we deserved those Ills, and how much we were entitled to the

the

the opposite *and* contrary Goods. Whereas a sober, *serious and calm* Sense *and Consciousness* of what we are, and whose we are, and a *Consciousness and Sense* how far short our Virtue is of that Standard *and Test* of Perfection to which we ought to aspire, will blunt and dull the Edge of Injuries and Affronts, and make us sit down contented *and satisfied* with our share of the Goods, and easy *and quiet* under the Ills of Life, which this quicksighted, unassuming Virtue will teach *and instruct* us often to trace to our own Misconduct *and Misbehaviour*, and consequently to interpret *and explain* as the just and wholesome Correction *and Chastisement* of Heaven.

RESIGNATION is that mild, *gentle*, and heroic Temper *and Disposition* of Mind, which arises *and springs* from a Sense of an infinitely wise and good Providence; and enables *and helps* one to acquiesce *and submit* with a cordial, *sincere and hearty* Affection, in its just Appointments. This Virtue has something very peculiar in its Nature, and sublime *and exalted* in its Efficacy. For it teaches *and instructs* us to bear Ill not only with Patience, and as being unavoidable *and inevitable*, but it transforms, *and metamorphoses* as it were, Ill into Good; by leading us to consider, *ponder and examine* it, and every Event that has the least Appearance of Ill, as a divine Dispensation, a wise and benevolent, *and kind* Temperament of Things subseivient *and subordinate* to universal Good; and, of course, including *and comprising* that of every Individual, especially of such as calmly *and serenely* stoop to it. In this
Light

Light and Point of View the Administration itself, nay, every Act of it, becomes an Object of Affection; *Love and Good-will*, the Evil disappears, or is converted and turned into a Balm, which both heals and nourishes the Mind. For, tho' the first unexpected Access of Ill may surprise or astonish the Soul into Grief; yet that Grief, when the Mind calmly and quietly reviews its Object, changes and alters into Contentment, and Satisfaction, and is by degrees and gradually exalted and heightened into Veneration and a divine Composure. Our private Will is lost in the Will of the Almighty, and our Security and Safety against every real Ill, rests upon the same Bottom and Foundation, as the Throne of Him who lives and reigns for ever. He therefore, who is provided and furnished with such Armour, taken, if we may say so, from the Armoury of Heaven, may be Proof against the sharpest and keenest Arrows of Fortune, and defy the Impotence and Weakness of human Malice; and though he cannot be secure against and exempt from those Ills, which are the ordinary Appendages of Man's Lot, and Condition yet he may possess that quiet contented and satisfied Mind which takes off their Pungency, and pricking Sharpness, and is next to an Exemption and Freedom from them.

✍ Any grown young Gentleman, who would improve his Stile, will find some Advantage in writing as much at a Time, as he conveniently can, of the two foregoing Exercises, just as they are in the Book; then shutting the Book,

Book, let him try to write the Extract over again, without the Tautology or Redundancy. If he finds that, upon one or two Trials, he comes up with the Original, it will give him great Pleasure: If not, he will have no Occasion to blush; as the Struggle is private, and can be repeted.

F I N I S.

E R R A T A.

PAGE 7, Line 31, for done, read dom. p. 76, l. 25, for *they* read *thy*. p. 95, l. 22, for do not depend, read do not always depend. p. 97, l. 24, for *wiib*, read *with*. p. 100, l. 2, for depends, read depend. p. 102, l. 17, for *used*, read *need*. p. 119, l. 10, for *who*, read as; and l. 12, for who, read *who*. p. 128, l. 26, for them, read *them*; and for *no*, read *no*. p. 144, l. 20, read and means by *whom* men. p. 156, l. 16, dele () and l. 19, for (so) &c. read so (it is our Duty to pay Respect) p. 177, l. 28, dele &c. ✓

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